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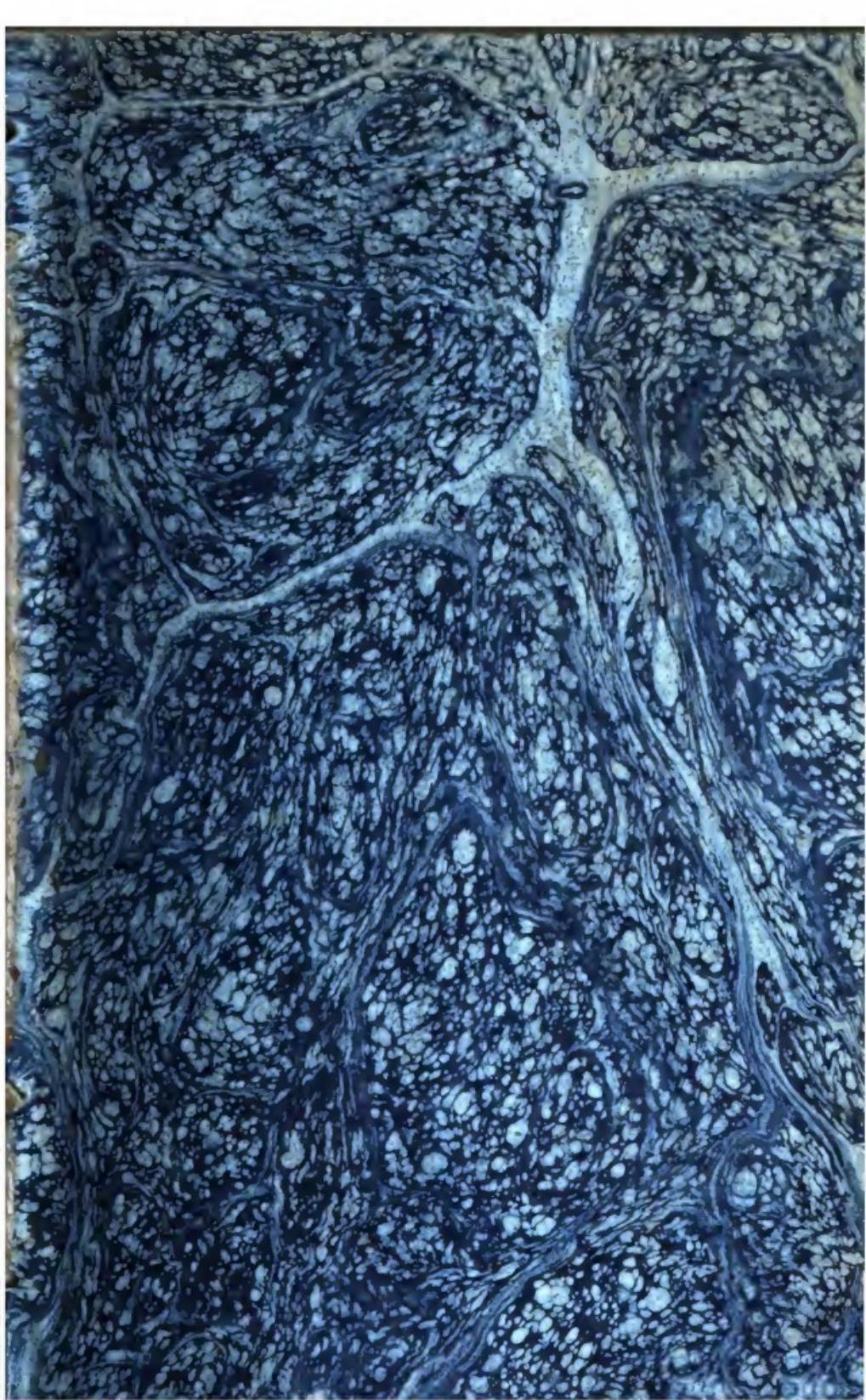
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par Challenor

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THE
Garden of the Soul;

OR,

A MANUAL

OF

SPiritual Exercises

AND

Instructions

FOR

**CHRISTIANS, WHO, LIVING IN THE WORLD,
ASPIRE TO DEVOTION.**



By the Ven. & R. R. Dr. RICHARD CHALLINGER,
Bishop of Debra and V. A.

EDITED BY M. SIDNEY,

AND CAREFULLY REVISED AND CORRECTED BY THE

Rev. J. GRIFFITH

BIBLIOTHEQUE S. J.

~~for families~~
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1812.

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A TABLE
OF
MOVEABLE FEASTS.

Year of our Lord.	Dominical Letter.	Golden Number.	The Epact.	Ash Wednesday.	Easter Day.	Whitsunday.	First Sunday of Advent.
1812	E D	8 xvii		Feb. 12	Mar. 29	May 17	Nov. 29
1813	C	9 xxviii		Mar. 3	Apr. 19	June 6	Nov. 28
1814	B	10 ix		Feb. 23	Apr. 10	May 29	Nov. 27
1815	A	11 xx		Feb. 8	Mar. 26	May 14	Dec. 3
1816	G F	12 i		Feb. 28	Apr. 14	June 2	Dec. 1
1817	E	13 xii		Feb. 19	Apr. 6	May 25	Nov. 30
1818	D	14 xliii		Feb. 4	Mar. 22	May 10	Nov. 29
1819	C	15 iv		Feb. 24	Apr. 11	May 30	Nov. 28
1820	B A	16 xv		Feb. 16	Apr. 2	May 21	Dec. 3
1821	G	17 xvi		Mar. 7	Apr. 22	June 10	Dec. 2
1822	F	18 vii		Feb. 20	Apr. 7	May 26	Dec. 1
1823	E	19 xviii		Feb. 12	Mar. 30	May 18	Nov. 30
1824	D C	1 *		Mar. 3	Apr. 13	June 6	Nov. 28
1825	B	2 xi		Feb. 16	Apr. 3	May 22	Nov. 27
1826	A	3 xxii		Feb. 8	Mar. 26	May 14	Dec. 3
1827	G	4 iii		Feb. 28	Apr. 15	June 3	Dec. 2
1828	F E	5 xiv		Feb. 20	Apr. 6	May 25	Nov. 30
1829	D	6 xxv		Mar. 4	Apr. 19	June 7	Nov. 26
1830	C	7 vi		Feb. 24	Apr. 11	May 30	Nov. 28
1831	B	8 xvii		Feb. 16	Apr. 3	May 22	Nov. 27
1832	A G	9 xxviii		Mar. 7	Apr. 22	June 10	Dec. 2
1833	F	10 ix		Feb. 27	Apr. 14	June 2	Dec. 1
1834	E	11 xx		Feb. 12	Mar. 30	May 18	Nov. 30
1835	D	12 i		Mar. 4	Apr. 19	June 7	Nov. 29

iv. A TABLE OF THE FEASTS

That are to be observed by the Catholics of England,

According to a Decree of Pope Pius vi. March 9, 1777;

*As well those that continue in their full obligations, as those
in which we are dispensed with in regard to the Precept of
hearing Mass, and resting from servile Works; which
nevertheless are to be considered as Feasts of great devotion.*

Days of Obligations, in the following Table, are in Capitals.

All the Lord's Days throughout the Year.

	<i>January.</i>		<i>August.</i>
1 CIRCUMCISION.		10 St. Lawrence.	
6 EPIPHANY.		15 ASSUMPTION.	
	<i>February.</i>		<i>September.</i>
2 Purification.		24 St. Bartholomew.	
24 St. Matthias.			
	<i>March.</i>		<i>October.</i>
19 St. Joseph.		28 St. Simon & St. Jude.	
25 ANNUNCIATION			<i>November.</i>
	<i>April.</i>	1 ALL SAINTS.	
23 St. George.		30 St. Andrew.	
	<i>May.</i>		<i>December.</i>
1 St. Philip & St. James		8 Conception.	
3 Finding of the Cross.		21 St. Thomas.	
	<i>June.</i>	25 CHRISTMAS-DAY	
24 Nativity of St. John		26 St. Stephen.	
Baptist.		27 St. John.	
29 St. PETER and St.		28 Holy Innocents.	
PAUL.		29 St. Thomas of Can-	
	<i>July.</i>	terbury.	
25 St. James.			
26 St. Ann.			

A Table of Feasts and Fasts.

v.

Moveable Feasts.

EASTER-MONDAY, Easter-Tuesday, AS-CENSION - DAY, WHITSUN - MONDAY, Whitsun-Tuesday, CORPUS CHRISTI DAY.

Fasting Days.

1. The forty days of Lent.
 2. The Ember Days at the Four Seasons, being the *Wednesday*, *Friday*, and *Saturday* of the first week in *Lent*; of Whitsun-Week; of the third week in *September*, and of the third Week in *Advent*.
 3. The Wednesdays and Fridays of all the four Weeks of Advent.
 4. The vigils or Eves of Whit-Sunday, of the Saints Peter and Paul, of the Assumption of the Blessed Virgin, of All Saints, and of Christmas-day.
- N.B. When a Feast falls upon a Monday, the Vigil is kept upon the Saturday.

Abstinence Days.

1. The Sundays in Lent.
2. The three Rogation Days, being the Monday, Tuesday, and Wednesday before Ascension-Day.
3. St. Mark, *April 25th*, unless it fall in Easter Week, or upon a Sunday.
4. The Fridays and Saturdays exempt from Fasting: But if Christmas-Day fall upon a Friday or Saturday, it is neither Fast nor abstinence.

N. B. That the catholic church commands her children, upon Sundays and holy-days to be present at the great Eucharistic sacrifice, which we call the mass, and to rest from servile work on those days, and to keep them holy.

2ndly, She commands them to abstain from flesh, on all days of fasting and abstinence; and on fasting days to eat but one meal.

3rdly, She commands them to confess their sins to their pastors; at least once a year.

4thly, She commands them to receive the blessed sacrament at least once a year, and that at Easter, viz. between Palm-Sunday and Low-Sunday.

The fourth council of *Lateran*, Can. 21, ordains,
 " That every one of the faithful of both sexes,
 " after they come to the years of discretion, shall
 " in private faithfully confess all their sins, at
 " least one a year, to their own pastor; and take
 " care to fulfil, to the best of their power, the
 " penance enjoined them; receiving reverently,
 " at least at *Easter*, the sacrament of the Eucha-
 " rist, unless perhaps by the counsel of their
 " own pastor, for some reasonable cause, they
 " judge proper to abstain from it for a time;
 " otherwise let them be excluded out of the
 " church whilst living, and when they die be
 " deprived of christian burial.

LAY BAPTISM.

Provided an Infant is in danger of dying before a Priest can be procured, any other person, whether man, woman, or child, may baptize it in the following manner:

Whilst pouring water on the head or face of the Infant, prononnee the words,

" I baptize thee in the name of the FATHER, and of the SON, and of the HOLY GHOST. Amen."

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THE
GARDEN OF THE SOUL.

CHRISTIAN DOCTRINE:

OR,

A Summary of Christian Faith and Morality.

SECT. I.

What every Christian must believe.

1. **E**VERY Christian must believe, that there is one God, and no more than one God; That this God is a pure Spirit, the Lord and Maker of heaven and earth, who has neither beginning nor end, but is always the same; is every where present, knows and sees all things, can do all things whatsoever he pleases; and is infinite in all perfections.

2. Every Christian is bound to believe that in this *one* God there are *three several Persons*, perfectly equal, and of the same substance; the *Father*, who proceeds from no one; the *Son*, who

is born of the Father before all ages; and the *Holy Ghost*, who proceeds eternally from the *Father* and the *Son*, and that these *three really distinct Persons* have all the same power, and the same wisdom, and are all three one and the same Lord, one and the same God.

3. We must all believe that this God created the *Angels* to be with him for ever, and that one part of them fell from God by sin, and became *devils*: That God also created *Adam* and *Eve*, our first parents, and placed them in the earthly *paradise*, from whence they where justly banished for the sin they committed in eating of the *fruit* of the *forbidden tree*; and that by this transgression of *Adam* we are all born in sin, and must have been lost for ever, if God had not sent us a *Saviour*.

4. We are bound to believe in this *Saviour* of all mankind, *Jesus Christ*, the Son of God, true God, and true man; *perfect God* from all eternity, equal to the *Father* in all things; and *perfect man* from the time of his coming down from heaven for us, having a body and soul like us.

5. We must believe that this *Jesus Christ* our *Saviour*, who had been long foretold by the *prophets*, was in God's appointed time conceived in the womb of the Virgin *Mary*, by the Power of the *Holy Ghost*, without having any man for his *Father*, and was born of her, she still remaining a pure Virgin: That during his residence on earth,

he founded the Christian religion, by his heavenly doctrine and wonderful miracles, and offered himself a sacrifice for the sins of the whole world, by dying upon a Cross, to purchase mercy, grace, and salvation for us: And that neither mercy, nor grace, nor salvation, either can, or ever could, since Adam's fall, be obtained any otherwise than through this death and passion of the Son of God.

6. We must believe, that *Jesus Christ*, after he had been dead and buried for part of three days, rose again on the third day, from death to life, never to die any more; and that for the space of forty days, he was pleased, at different times, to manifest himself unto his disciples, and then ascended into heaven in their sight; where, as man, he continually intercedes for us. From thence he sent down the Holy Ghost, upon his disciples, to abide with them and their successors for ever, as he had promised, and to guide them and their successors unto all truth.

7. We must believe the *Catholic* or universal *Church of Christ*, of which he is the perpetual Head, and his Spirit the perpetual Director; which is founded upon a rock, and is ever victorious over all the powers of death and hell. This Church is always *one*, by all its members professing *one* faith, in *one* communion, under *one* chief Pastor, succeeding *St. Peter*, to whom *Christ* committed his whole flock. *St. John*, xxi. 15, 16, 17. This same Church is always *holy*, by teaching a *holy*

doctrine, by inviting all to a *holy* life, and by the eminent *holiness* of many of her children. She is *catholic*, or universal, by subsisting in *all* ages, by teaching *all* nations, and maintaining *all* truths : she is *apostolical*, by deriving her *doctrine*, her *communion*, her *orders*, and her *mission*, by an uninterrupted succession from the *apostles of Christ*.

8. With this *catholic* church the scriptures, both of the *old* and *new testament*, were deposited by the apostles : she is, in her pastors, the guardian and interpreter of them, and the judge of all controversies relating to them. These scriptures, thus interpreted, together with the traditions of the apostles, are to be received and admitted by all christians, for the rule of their faith and practice.

9. We must believe that *Jesus Christ* has instituted in his church seven sacraments, or mysterious *signs* and instrumental *causes* of divine grace in our souls. *Baptism*, by way of a *new birth*, by which we are made children of God, and washed from sin. *Confirmation*, by which we receive the *Holy Ghost* by the imposition of the hands of the successors of the apostles. *Acts*, viii. The *blessed Eucharist*, which feeds and nourishes our souls with the *body* and *blood* of *Christ*, really present under the forms of bread and wine, or of either of them. *Penance*, by which penitent sinners are *absolved* from their

sins by virtue of the commission given by *Christ* to his ministers. St. John, xx. and St. Mat. xviii. *Extreme Unction*, which wipes away the relics of sin, and arms the soul with the grace of God in the time of sickness. St. James, v. *Holy Orders*, by which the ministers of God are consecrated. And *Matrimony*, which as a sacred sign of the indissoluble union of *Christ* and his church, unites the married couple in a holy band, and imparts a grace to them suitable to that state. *Eph.* v.

10. We must believe, that *Jesus Christ* has also instituted the great *Eucharistic sacrifice* of his body and blood in remembrance of his death and passion. In this sacrifice, he is mystically immolated every day upon our altars, being himself both priest and victim. This sacrifice is the principal worship of the new law, in which, and by which, we unite ourselves to *Jesus Christ*, and with him, and through him, we *adore* God in spirit and truth, give him *thanks* for all his blessings, obtain his *grace* for ourselves and the whole world, and *pardon* for all our sins, and those of the living and the dead.

11. We must believe that there is, in the catholic or universal church of God, a *communion of saints*, by means of which we communicate with all *holy ones*, and in all *holy things*. We communicate with the saints in heaven, as our fellow-members under the same head *Jesus Christ*;

we give thanks to God for his gifts to them, and we beg a share in their prayers. We communicate with all the saints upon earth, in the same sacraments and sacrifice, and in a holy union of faith and charity. And we communicate with the faithful who have departed this life in a more imperfect state, and who, by the law of God's justice, are for a while in a place of suffering, by offering prayers, and alms, and sacrifice to God for them.

12. We must believe also the necessity of divine grace, without which we cannot make so much as one step towards heaven; and that all our good, and all our merits, are the gift of God; that *Christ* died for all men; that God is not the author of sin; and that his grace does not take away our free-will.

13. We must believe that *Jesus Christ* will come from heaven at the last day to judge us all: that all the dead, both good and bad, shall rise from their graves at the sound of the last trumpet, and shall be judged by him according to their works: that the good shall go to heaven with him, body and soul, to be happy for all eternity, in the enjoyment of the Sovereign Good; and that the wicked shall be condemned, both body and soul, to the torments of hell, which are most grievous and everlasting.

SECT. II.

What every Christian must practise.

If thou wilt enter into Life, keep the commandments.
St. Matt. xix. 17.

1. EVERY christian, in order to life everlasting, must worship God as his first beginning and last end. This worship is to be performed first by *Faith*, which makes both the understanding and the will humbly adore and embrace all those truths which God has taught, however obscure and incomprehensible they may be to our weakness. 2ndly; By *Hope*, which honours the infinite power, goodness, and mercy of God, and the truth of his promises; and upon these grounds, raises the soul to an assured expectation of mercy, grace, and salvation, through the merits of *Jesus Christ*. 3rdly, By *Charity*, which teaches us to love God with our whole hearts, for his own sake, and our neighbours as ourselves for God's sake. 4thly, By the virtue of *Religion*, the chief acts of which are *adoration*, *praise*, *thanksgiving*, *oblation* of ourselves to God, *sacrifice* and *prayer*, which ought to be the daily employments of a christian soul.

2. We must fly all idolatry, all false religions and superstition; under which name are comprehended all manner of *divinations*, or pretensions

to fortune-telling ; all witchcraft, charms, spells, observations of *omens*, *dreams*, &c. All these things are heathenish and contrary to the worship of the true and living God, and to that dependence a christian soul ought to have on him.

3. We must reverence the name of God and his truth, by a religious observance of all lawful oaths and vow, and by carefully avoiding all false, rash, unjust, or blasphemous oaths and curses.

4. We must dedicate some notable part of our time to his divine service ; and more especially consecrate to him those days that he has ordered to be sanctified, or kept holy.

5. Under God, we must love, reverence, and obey our parents, and other lawful superiors, spiritual and temporal, and observe the laws of the church and state ; as also, we must have a due care of our children, and of others that are under our charge, both as to their soul and body.

6. We must abstain from all injuries to our neighbour's person, by murder, or any other violence ; and from all hatred, envy, and desire of revenge : as also from spiritual murder, which is committed by drawing him into sin, by words, actions, or ill example.

7. We must abstain from adultery, and from all uncleanness of thoughts, words, and actions, beyond the lawful use of the marriage bed.

8. We must not steal, cheat, or any other way wrong our neighbour in his goods and possessions ;

we must give every one his own, pay our debts, and make restitution for all unjust damages which we have caused.

9. We must not wrong our neighbour in his character or good name, by detraction or rash judgment; or in his honour, by reproaches and affronts; or rob him of the peace of his mind, by scoffs and contempt; or of his friends, by carrying stories backwards and forwards. In all which cases, whosoever wrongs his neighbour, is obliged to make restitution or satisfaction.

10. As we are commanded to abstain from all deeds of lust and injustice, so we are also strictly obliged to restrain all desires in these kinds, and to resist the irregular motions of concupiscence. So far the ten commandments, which are a short abridgment of the whole eternal and natural law, which admits of no dispensation.

SECT. III.

Gospel-lessons to be pondered at leisure.

ENTER ye in at the narrow gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there are who go in thereat: How narrow is the gate, and strait is the way, that leadeth to life, and few there are that

find it. St. Matt. vii. 13, 14. Many are called, but few chosen. St. Matt. xx. 16, xxii. 14. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my father who is in heaven, he shall enter into the kingdom of heaven. St. Matt. vii. 21. What doth it profit a man, if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? St. Matt. xvi. 26. One thing is necessary. St. Luke, x. 42. He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not up his cross and followeth after me, is not worthy of me. St. Matt. x. 37, 38.

Whosoever shall deny me before men, I will also deny him before my father who is in heaven, St. Matt. x. 33. Whosoever shall be ashamed of me and of my words, in this adulterous and sinful generation, the Son of Man also shall be ashamed of him, when he shall come in the glory of his Father with the holy angels, St. Mark, xviii. 38. Fear not them that kill the body, and are not able to kill the soul; but rather fear him that can destroy both soul and body in hell. St. Matt. x. 28. He that loveth his life shall lose it, and he that hateth his life in this world, keepeth it unto life eternal. St. John, xii. 25. If any man will come after me, let him deny himself, and take up his cross and

follow me. St. Matt. xvi. 24. Every one of you that doth not renounce all that he possesseth, cannot be my disciple. St. Luke, xiv. 32.

If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not carry his cross and come after me, cannot be my disciple. St. Luke, xiv. 26, 27. The friendship of this world is the enemy of God. Whosoever therefore will be a friend of this world, becometh an enemy of God. St. James, iv. 4. Love not the world, nor the things that are in the world. If any man love the world, the charity of the Father is not in him. For all that is in the world, is the concupiscence of the flesh, the concupiscence of the eyes, and the pride of life, which is not of the Father, but is of the world. And the world passeth away, and the concupiscence thereof; but he that doth the will of God abided for ever. St. John, ii. 15, 16, 17.

Unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. St. Matt. xviii. 3.

Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are the meek, for they shall possess the land. Blessed are they that mourn, for they shall be comforted. St. Matt. v. 3, 4, 5. Woe to you that are rich, for

you have your consolation. Woe to you that laugh now, for you shall mourn and weep. St. Luke, vi. 24, 25. Come to me all you that labour, and are heavy laden, and I will refresh you. Take up my yoke upon you, and learn of me, because I am meek and humble of heart, and you shall find rest to your souls. For my yoke is sweet, and my burthen light. St. Matt. xi. 28, 29, 30. Whosoever shall exalt himself shall be humbled; and he that shall humble himself shall be exalted. St. Matt. xxiii. 12.

God resisteth the proud, but to the humble he giveth grace. 1 St. Peter, v. 5. Take heed that you do not your justice before men, to be seen by them; otherwise you shall not have a reward of your Father who is in heaven. St. Matt. vi. 1. No man can serve two masters— You cannot serve God and mammon. St. Matt. vi. 24. Lay not up for yourselves treasures on earth, where rust and moth consume, and where thieves break through and steal; but lay up for yourselves treasures in heaven, &c. St. Matt. vi. 19, 20. Seek first the kingdom of God and his justice, and all these things shall be added unto you. St. Matt. vi. 33.

If you live according to the flesh, you shall die; but if by the spirit you mortify the deeds of the flesh, you shall live. Rom. viii. 13. Neither fornicators, nor idolators, nor adulterers, nor the effeminate, nor liars with mankind; nor thieves

nor covetous, nor drunkards, nor railers, nor extortioners, shall possess the kingdom of God. *1 Cor. vi. 9, 10.* If any man violate the temple of God, him shall God destroy: For the temple of God is holy, which *temple* you are. *1 Cor. iii. 17.* Whosoever looketh on a woman to lust after her, hath already committed adultery with her in his heart. *St. Matt. v. 28.* If thy right eye cause thee to offend, pluck it out, and cast it from thee. And if thy right hand cause thee to offend, cut it off, and cast it from thee; for it is better for thee that one of thy members should perish, than that thy whole body should be cast into hell. *St. Matt. v. 29, 30.*

If you will not forgive men, neither will your Father forgive you your offences. *St. Matt. vi. 15.* Love your enemies; do good to them that hate you, and pray for them that persecute and calumniate you; that you may be the children of your father, who is in heaven. *St. Matt. v. 44, 45.* I give you a new commandment, that you love one another, as I have loved you. *St. John, xiii. 34.* If I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal: And if I should have prophecy, and should know all mysteries, and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing: And if I should distribute all my goods to feed

the poor, and if I should deliver my body to be burnt, and have not charity, it profiteth me nothing. *1 Cor. xiii. 1, 2, 3.*

Render to no man evil for evil. If it be possible, as much as is in you, have peace with all men. Revenge not yourselves, &c. Be not overcome by evil, but overcome evil with good. *Rom. xii. 17, 18, 19, 21.* Let not the sun go down upon your anger. *Eph. iv. 26.* Through many tribulations we must enter into the kingdom of God. *Acts, xiv. 21.* All that will live godly in Christ Jesus shall suffer persecution. *2 Tim. iii. 12.* In your patience you shall possess your souls. St. *Luke, xxi. 19.* Whatsoever you would that men should do to you, do you also to them. St. *Matt. vii. 12.*—Take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and that day come upon you suddenly. St. *Luke, xxi. 34.* Be you perfect, as also your heavenly Father is perfect. St. *Matt. v. 48.*

Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you. St. *Matt. vii. 7.* If you ask the Father any thing in my name, he will give it you. St. *John, xvi. 23.* Let him that thinketh himself to stand, take heed lest he fall. *1 Cor. x. 12.* Watch; because you know not at what hour your Lord will come. Be ready, because at

what hour you know not the Son of man will come. St. Matt. xxiv. 42, 44. Watch and pray, that ye enter not into temptation. St. Matt. xxvi. 41. Whether you eat, or drink, or whatsoever else you do, do all to the glory of God. 1 Cor. x. 31. We brought nothing into this world, and certainly we can carry nothing out. But having food, and wherewith to be covered, with these we are content. But they that will become rich, fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which drown men in destruction and perdition. For covetousness is the root of all evils. 1 Tim. vi. 7, 8, 9, 10.

Every tree that bringeth not forth good fruit shall be cut down, and shall be cast into the fire. St. Matt. vii. 19. Except ye do penance, you shall all perish. St. Luke, xiii. 5. He that shall persevere to the end, he shall be saved. St. Matt. xxiv. 13. Be thou faithful unto death, and I will give thee the crown of life. Rev. ii. 10. It is a fearful thing to fall into the hands of the living God. Heb. x. 31. Behold, I come quickly, and my reward is with me, to render to every man according to his works. Rev. xxii. 12.

A Morning Exercise.

We must prevent the sun to bless thee, O God! and adore thee at the dawning of the light. Wisd. xvi. 28.

O God, my God, to thee do I watch at break of day. Psalm lxii. 2.

At your first waking in the morning make the sign of the cross, saying, *In the name of the Father, and of the Son, and of the Holy Ghost, Amen.* *Blessed be the holy and undivided Trinity, now and for ever, Amen.* Then adore God, and make an offering of your whole being to him for that day, and for ever.

Take great care not to let the devil run away with your first thoughts: for very much depends upon giving them to God, who is your first beginning and last end, and therefore expects from you the first fruits of the day. And as he has, with an incomparable love, watched over you all the night whilst you were asleep, it would be very ungrateful not to open the eyes of your soul, to look up towards him, and give yourself to him, as soon as you awake.

Take care also to rise early, that you may gather the manna of heaven; of which you will have little or no share, if you begin the day by indulging sloth and sensuality in bed, instead of employing that first and most precious time in conversation with God.

Whilst you are dressing and washing yourself, entertain some pious thoughts, and by devout aspirations beg of God to clothe your soul with heavenly virtues, and to wash you clean from all stains of sin.

Then kneel down in your oratory or by your bedside; make the sign of the cross in memory of *Christ* crucified; and place yourself in the presence of the Divine Majesty, by a lively faith that he sees and beholds you, and is in the very centre of your soul. Bow yourself down to adore him, beg pardon for your unworthiness and sins, and crave his grace, that you may behave yourself as you ought in his presence. Then say,

The Lord's Prayer.

OUR Father who art in heaven, hallowed be thy name: Thy kingdom come: Thy will be done on earth as it is in heaven. Give us this day our daily bread: And forgive us our trespasses, as we forgive them that trespass against us: And lead us not into temptation: But deliver us from evil—*Amen.*

**The Angelical Salutation.*

HAIL, *Mary*, full of grace, our Lord is with thee: Blessed art thou amongst women; and blessed is the fruit of thy womb, JESUS. Holy *Mary*, mother of God, pray for us sinners, now and at the hour of death. *Amen.*

The Apostles' Creed.

I BELIEVE in God the Father Almighty, Creator of heaven and earth. And in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost ; born of the Virgin Mary ; suffered under Pontius Pilate, was crucified, dead, and buried ; he descended into hell, the third day he rose again from the dead ; he ascended into heaven, sitteth at the right hand of God the Father Almighty ; from thence he shall come to judge the living and the dead. I believe in the Holy Ghost; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and life everlasting. *Amen.*

The Confiteor.

I CONFESS to Almighty God, to blessed *Mary* ever Virgin, to blessed *Michael* the archangel, to blessed *John* the baptist, to the holy apostles *Peter* and *Paul*, and to all the saints, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault: Therefore I beseech the blessed *Mary* ever Virgin, the blessed *Michael* the archangel, the blessed *John* the baptist, the holy apostles *Peter* and *Paul*, and all the saints, to pray to the Lord our God for me.

May the Almighty God have mercy on me, and forgive me my sins, and bring me to everlasting life. *Amen.*

May the Almighty and merciful Lord give me pardon, absolution, and remission of all my sins. *Amen.*

II

A Form of Morning Prayer, containing Acts of Adoration, Thanksgiving, Contrition, &c. proper to be made every morning.

O ALMIGHTY and everlasting God, Lord of heaven and earth, behold I, a poor worm of the earth, and a most miserable sinner, presume to appear before thee, and speak to thee, the Holy of Holies, and Sovereign Maker of all things. Oh! cast me not away from thy face, how unworthy soever; but assist me now by thy divine grace; and teach me to pray to thee as I ought

And first acknowledging myself thy creature, and the work of thy hands, and confessing my total dependence on thee, I desire to praise and glorify thee, and to pay thee the best homage I am able, in union with that which is paid thee by all that fear thee and love thee upon earth, and by all the blessed angels and saints in heaven; and by thy Son my Saviour *Jesus Christ*, in his humanity. I adore thy Sovereign Majesty, prostrate in soul and body before thee.. I offer up myself and all that I have or am to thee as

to my first beginning ; and I aspire to thee as to my last end, with whom I hope to live for ever. I give thee thanks, from the bottom of my heart, for all thy benefits, particularly for having brought me to the beginning of this day ; for having thought of me from all eternity, and loved me from all eternity ; for having made me out of nothing, preserved me from innumerable evils ; borne with me so long in my sins, when there was but a hair's breadth betwixt my soul and hell ; redeemed me by the death and passion of thy only Son ; called me to the true church, preferably to millions of others ; so often admitted me to thy sacraments ; favoured me with thy graces and inspirations ; watched over me night and day ; appointed thy angels to guard me, and prepared a happy eternity for me. For these and all other thy blessings bestowed upon me, a most unworthy sinner, and upon thy whole church, and every member thereof, whether triumphant in heaven, suffering in purgatory, or militant on earth, and especially those bestowed on our head *Christ Jesus*; and for thy own great glory manifested in the creation and redemption of the world, I give thee most humble and hearty thanks, in union with the thanksgivings of the same Lord *Jesus Christ* thy Son, and of thy whole church in heaven and earth.

But what a wretched return have I hitherto made to thee, O Lord, for all thy mercies and

favours! Alas! my whole life has been nothing but sin and ingratitude. At my first coming to the use of reason I turned my back upon thee, and have ever since been a rebel to thy Divine Majesty: I have daily transgressed thy commandments, in thought, word, and deed; I have neglected thy gracious calls and inspirations, abused thy patience and long-suffering, and too often have crucified my Saviour by my offences. And now, O Lord, what shall I say? but that it grieves me to the bottom of my heart that I have so grievously offended thy infinite goodness. I acknowledge myself unworthy to lift up my eyes to heaven, or so much as to name thy holy name, after so many treasons against thy Divine Majesty. The meanest place among thy servants is infinitely too good for me, who have deserved a thousand hells. But as thy mercy is greater than my iniquities, this encourages me to return to thee, like the prodigal child, in hopes of finding the like reception. I detest now all my sins, because they are detestable in thy sight; I most humbly beg pardon for them all, through the death and passion of *Jesus Christ*, and I most firmly resolve, by thy grace, rather to die than to commit the like any more. Be thou my keeper, O Lord, for the time to come; and give me a penitential spirit, that I may daily offer henceforward to thee the sacrifice of a contrite and humble heart. I desire by thy grace to

make satisfaction for my sins by worthy fruits of penance; and I will willingly accept from thy hands whatever pains, crosses, or sufferings I shall meet with during the remainder of my life, or at my death, as just punishments of my iniquities; begging that they may be united to the sufferings and death of my Redeemer, and sanctified by his passion, in which is all my hope for mercy, grace, and salvation.

I desire to spend this day in thy divine service, and therefore I now offer up to thee all the thoughts, words, and actions of this day, that they may be all consecrated to thee, by a pure intention of thy greater glory, in union with that pure intention, with which my Lord *Jesus Christ* performed all his actions in this mortal life. I beg that my whole soul, with all its powers, may be ever thine; that my memory may be always recollected in thee; that my understanding may always be enlightened by thy truth, and my will always inflamed by thy love. O! that every breath that I shall take this day may be an act of praise and love to thee; as the blessed in heaven are every moment praising and loving thee.

I humbly beg thy grace, through the death and passion of *Jesus Christ*, that I may not fall into any sin this day, and especially that I may be preserved from such and such faults, which I am most subject to. I resolve to renounce them, O my God, now and for ever; and to the best

of my power to fly all dangerous occasions, and to resist the first motions of them: but of myself I can do nothing, and therefore my whole trust and confidence is in thy power, goodness, and mercy, and in the assistance of thy divine grace. Oh! look to me, dear Lord, or like another *Judas* I shall betray thee this day. Oh! rather let me die than be so miserable.

Grant that I may serve thee this day in spirit and truth, by faith, hope, and love; give me prudence to direct my steps to thee, justice to regulate my conduct to my neighbours, fortitude to carry me safe through all difficulties and dangers, and temperance to restrain me from all unlawful pleasures and passions; teach me to be meek and humble of heart and to deny myself, and to take up my cross and follow thee; teach me in all things to know and do thy holy will.

Have mercy on thy whole church militant upon earth; exalt her by the gifts of thy grace to all her members; give her saints for her chief bishops and other prelates; propagate her faith throughout the whole world; extirpate all heresies, schisms, errors, and abuses: convert all poor sinners to thee; grant perseverance to all that are in thy grace; to whose prayers and good works I desire to be associated; let thy right hand assist and protect all the clergy and religious, and all apostolical missionaries, throughout the world, that they may all faithfully promote thy cause,

and shine like lights to the rest of the faithful. Have mercy on all christian kings and princes, and on all magistrates and men in power, that they may all fear, love, and serve thee, and reverence thy church. Have mercy on this nation, and remove from us those scourges which our manifold sins have deserved, and bring back our wandering steps to the ways of peace and truth. Have mercy on my parents, relations, friends, and benefactors, whether as to soul or body, and on all those for whom I am more particularly bound to pray, or who have desired my prayers; on my superiors; on all those under my charge; on all those whom I have injured, or to whom I have given scandal, by word, action, or ill example. Have mercy also upon my enemies, forgive them their sins, and fill both their hearts and mine with thy charity. Comfort all those who are in affliction, sickness, or pain; assist all that are in slavery or captivity; defend all that are under temptation, and grant a happy passage to all that are in their agony; grant to us all a relief in our respective necessities, the remission of all our sins, the grace of final perseverance, and life everlasting. Remember, also, O Lord, all the faithful departed, that have slept in thy faith, and in thy grace, and especially those whom I am more particularly bound or accustomed to pray for; deliver them from all their pains, and grant them rest, light, and peace everlasting, through Jesus Christ our Lord. Amen.

O blessed Virgin *Mary*, unspotted Mother of my God and Saviour *Jesus Christ*; be thou a Mother to me, since thy adorable Son has been pleased to call us all his brethren, and to recommend us all to thee, in the person of his beloved disciple, St. *John*, xix. 26. Take me and mine under thy holy protection, and continually represent to the eternal Father in our behalf the merits of the death and passion of thy Son.

O all you glorious angels and saints, and you in particular my holy patrons *N.* and *N.* happy citizens of the heavenly *Sion*, pray for us poor children of *Eve*, to our common Lord, by the merits of our common Mediator, that we may ever love him and serve him here, till we come with you to love, praise, and enjoy him for all eternity.

O Angel of God, who, by divine appointment, art my guardian, to watch over me in all my ways, be pleased this day to illuminate, preserve, rule and govern me, whom the goodness of our God has committed to thy charge, and to defend me from all the powers of darkness.

Acts of Faith, Hope, and Charity, proper for the morning, or any other time of the day.

Of FAITH.

O my God, I believe with a most firm faith all those things which thou hast revealed, and which

thy holy church proposes to my belief. I believe in one true and living God, my first beginning and last end; and that in this one God there are three distinct persons, Father Son and Holy Ghost.— I believe in *Jesus Christ* the Son of God, true God, and true man, who was born of the Virgin *Mary*, and died upon the cross to deliver us all from sin and hell; I bow down my understanding and my will to adore these and all other thy sacred truths, how incomprehensible soever to my weakness. I embrace them all, and adhere to them with all my soul, because they have been revealed by thee, the sovereign Truth, who neither canst deceive, nor be deceived. I believe in all things according as the holy catholic church believes. In this faith I now live; in the same, by thy grace, I resolve to die. Be thou pleased daily to increase and strengthen this my faith.

Of HOPE.

O MY God, nothing is hard or impossible to thee, because thy power is infinite; and there is nothing that thou art not willing to do in favour of us poor mortals, because thy mercy and goodness for us are infinite. Thou hast made us to thy own image and likeness, and thou lovest the work of thy hands; thou hast redeemed us by the precious blood of thy only Son; and for his sake thou art ever opening thy hand to

pour out thy graces upon us; never forsaking us if we forsake not thee; and still calling upon unhappy sinners that have forsaken thee, to return to thee: thou hast promised mercy to such as sincerely seek it, grace to such as heartily pray for it, and eternal salvation through *Jesus Christ*, to such as persevere to the end in thy fear and love. Upon these strong grounds I build all my hopes; and relying upon the assistance of thy grace, and the merits of my Saviour *Jesus Christ*, I trust to find mercy in the forgiveness of my sins, and so to pass the remainder of this mortal life in thy divine service, that I may come hereafter to enjoy thee in a happy eternity. In thee, O Lord, is my hope, O let me never be confounded.

Of CHARITY.

O MY God, thou commandest me to love thee with my whole heart, with my whole soul, with all my mind, and with all my strength; and 'tis my sincere desire so to love thee. O come and take possession of my whole heart and soul, and teach me this heavenly art of love. Let this sacred fire ever burn upon the altar of my heart: let nothing be able to extinguish it. O let nothing in life or death ever separate me from thy love.

Thou art the Supreme Good; the Fountain of all Good; and thou art infinitely good to me.

Thou art the sovereign Beauty, the sovereign Bounty, and the sovereign Truth, the immense and incomprehensible Ocean of all Perfection. Thou art my Creator, my Redeemer, the best of Friends, and my perpetual Benefactor. Thou art my sweet Repose, my true and only Joy, and eternal Felicity. Thou art my constant Lover, the Father and Spouse of my soul. Thou art my God and my All. Oh! when shall I be so happy as to see thee, to love thee, and to enjoy thee for ever!

I desire with my whole heart, that the whole universe may glorify thee; that thou may'st be known, worthily praised and served by all nations; that thy love may subdue all hearts; and that all thy creatures may fulfil thy will in all things. O when will sin have an end? when will thy kingdom perfectly come? when wilt thou reign all in all? In the mean time I offer thee my whole self without reserve, and I desire to be for ever a servant of thy love; and to invite as many as I can to love thee, whom I desire to love in thee, and for thee. I rejoice with my whole soul, that thou art in thyself eternally and infinitely happy; and that nothing can be added to thy greatness and glory. O grant that we may all be eternal witnesses of this glory, and eternally rejoice therein, through Jesus Christ, thy Son, Amen.

The Angelus Domini, to be said Morning, Noon, and Night, in Memory of our Saviour's becoming Man for our Salvation.

1. THE angel of the Lord declared unto *Mary*; and she conceived of the Holy Ghost.
Hail Mary, &c.

2. Behold the handmaid of the Lord; may it be done unto me according to thy word.
Hail Mary, &c.

3. And the word was made flesh; and dwelt among us. *Hail Mary, &c.*

Let us pray.

POUR forth, we beseech thee, O Lord, thy grace into our hearts, that we, to whom the incarnation of *Christ* thy Son was made known by the message of an angel, may by his passion and cross be brought to the glory of his resurrection, through the same *Christ* our Lord. *Amen.*

A plenary Indulgence is granted to all, who having been at Confession and Communion on any Day in the Month, at their Choice, shall say on their Knees the Angelus at Morning, Noon, and Evening; and 100 Days' Indulgence every Time a Person recites it on his Knees on other Days, as Benedict xiii. declares in his Indult. Sept. 14, 1724.

Benedict xiv. confirmed these Indulgences, April 20, 1742, adding, that during the whole Paschal Time, the Anthem *Regina Cœli*, with its Verses and Prayer, is to be said standing, in Place of the Angelus. Yet the Indulgences are equally gained by those, who not knowing the *Regina Cœli*, shall say the Angelus; but this is to be said standing all the Paschal Time, and on all Sundays.

The Anthem Regina Cœli.

To be said from Easter Eve till Trinity-Sunday.

Hail heav'ly Queen, your joy declare, *Alleluia.*
 For he, whom you deserv'd to bear, *Alleluia.*
 Hath, as he said, ris'n from the grave; *Alleluia.*
 Petition God our souls to save. *Alleluia.*

V. Rejoice and be glad, O Virgin Mary, *Alleluia.*
 R. For the Lord is truly risen. *Alleluia.*

Let us pray.

O GOD, who, by the resurrection of thy Son our Lord Jesus Christ, hast vouchsafed to make the world rejoice: grant we beseech thee, that by the intercession of the Virgin Mary his mother, we may receive the joys of eternal life, through Jesus Christ our Lord. *Amen.*

INSTRUCTIONS FOR MEDITATION, OR MENTAL PRAYER, proper to be made every Day in the Morning.

I will meditate on thee in the Morning.
Psalm Ixii. 7.

The wise Man will give his heart to resort early to the Lord that made him, and he will pray in the sight of the Most High.
Eccles. xxxix. 6.

MEDITATION, consisting of considerations on the great truths of christianity, pious affections

and manifold *elevations* of the soul to God, and serious *resolutions* of devoting one's self to him, is allowed to be one of the most important exercises of a christian life, and such as ought to be performed daily, by as many as would serve God in good earnest. The time most proper for it is the morning, The most proper place one's closet, or what other place one can be most recollect ed in. The chief subjects to be meditated on, especially for beginners, are, the end for which we came into this world: the benefits of God, and the many motives we have to love and serve him: the vanity of the honors, riches, and pleasures of this life; and how very suddenly all these things vanish away: the enormity of sin, and the multitude of our own sins in particular: the certainty and uncertainty of death: and the necessity of preparing for it: the account that we must one day give of our whole lives to an all-seeing Judge: the eternal joys of heaven, and the eternal torments of hell: the presence and majesty of God: the life and death of *Jesus Christ*: the examples of his saints: the state of our own interior, in order to know ourselves, our passions, and vices, &c.

The method of meditation prescribed by that great master in spirituality, St. *Francis de Sales*, in his *Introduction*, part the 2nd, is as follows:

First, Place yourself in the presence of God, by a lively faith that he sees and beholds you,

and is most intimately present in the very centre of your soul ; prostrate yourself in spirit before him, to adore this sovereign Lord, whose majesty fills heaven and earth ; make an offering of your whole being to him ; and humbly beg his pardon for all your past treasons and sins.

Secondly, Implore with fervour and humility his light and grace, that you may perform this important exercise as you ought.

Thirdly, Consider attentively the subject which you have chosen for your meditation, which you ought to have prepared over night, and let the truths of heaven sink deep into your soul. Dwell most upon such points as you find yourself most affected with.

Fourthly, From these considerations draw pious *affections* of the love of God, of gratitude for his benefits, repentance for your sins, and the like, which are the principal part of mental prayer, and what you ought most to insist upon.

Fifthly, From these affections pass on to good resolutions of a serious amendment of your life, particularly with regard to such failings as you are most subject to : and determine with yourself to begin that very day to put these good purposes in execution on such occasions as shall offer.

Sixthly, Conclude by thanksgiving to God for the affections and resolutions he has given you : offer them to him, and beg his blessing on them..

Seventhly, Lay up in your mind such points of your meditation as have touched you most, and oftentimes in the day reflect upon them; which the saint compares to the gathering, as it were, of a nosegay, in this garden of devotion, to smell at all the day.

Eighthly, Such as find difficulty in meditation may help themselves, by using some good book, reading leisurely, and pausing upon what they read, and drawing proper affections and resolutions from it.

Ten Meditations out of the first part of St. Francis de Sales's *Introduction to a Devout Life*: which may serve as Examples of this Exercise; and are very proper to bring a soul to a resolution of serving God.

With desolation is all the land made desolate, because there is none that considereth in the heart. Jeremiah, xii. 11.

The First Meditation. On our Creation.

Preparation. 1. PLACE yourself in the presence of God.

2. Beseech him to inspire you.

Consideration. 1. Consider that so many years ago you were not yet in the world, and that your being was a mere nothing. Where were we, O my soul, at that time? the world has lasted so many ages, and yet there was no news of us.

2. God has framed you out of this nothing, to make you what you are, merely of his own goodness; having no need at all of you.

3. Consider the being that God has given you; for it is the highest in this visible world, capable of eternal life, and of being perfectly united with his Divine Majesty.

Affections and resolutions. **1.** *Humble yourself exceedingly in the presence of God, saying in your heart with the Psalmist, O Lord, I am in thy sight a mere nothing, and how hadst thou remembrance of me to create me? Alas! my soul, thou wast ingulfed in that ancient nothing, and hadst yet been there had not God drawn thee thence. And what couldst thou have done remaining there?*

2. *Give thanks to God.* O my great and good Creator, how am I obliged to thee, since thou hast vouchsafed to take me out of this nothing, and by thy great mercy to make me what I am! What can I do to bless thy holy name as I ought; and to render due thanks to thy inestimable goodness!

3. *Confound yourself.* But alas! my Creator, instead of uniting myself to thee by love and service, I have been a rebel to thee by my inordinate affections, wandering and straying away from thee, to unite myself to sin; valuing thy goodness no more than if thou hadst not been my creator.

4. *Prostrate yourself before God,* O my soul, know that the Lord is thy God : it is he that has made thee, and not thou thyself. O God, I am the work of thy hands.

5. I will then no more henceforth take pleasure in myself, since of myself I am nothing. Why dost thou magnify thyself, O dust and ashes ? yea, rather, O very nothing, why dost thou exalt thyself ? To humble therefore myself, I resolve to do such and such things ; to suffer such and such disgraces ; I will change my life, and henceforth follow my Creator, and esteem myself honoured with that condition and being which he has given me, employing it entirely in obedience to his will, by such means as shall be taught me, and as I shall learn from my ghostly Father.

Conclusion. 1. *Give thanks to God.* Bless thy God, O my soul, and let all that is within me praise his holy name ; for his goodness has drawn me, and his mercy has created me, out of nothing. 2. *Offer.* O my God, I offer to thee the being which thou hast given me : from my heart I dedicate and consecrate it to thee. 3. *Pray.* O God strengthen me in these affections and resolutions. O blessed Virgin, recommend them to the mercy of thy Son, with all for whom I ought to pray. *Pater. Ave. Credo.*

After your prayer, out of these considerations which you have made, gather a little nosegay of Devotion, to smell to the rest of the day.

*The Second Meditation. On the end for
which we were created.*

Preparation. 1. PLACE yourself in the presence of God.

2. Beseech him to inspire you.

Considerations. 1. God has not placed you in this world for any need he has of you, who are altogether unprofitable to him, but only to exercise his goodness on you, by giving you his grace and glory. And to this end he hath enriched you with an understanding to know him, with a memory to be mindful of him, with a will to love him, an imagination to represent to yourself his benefits, eyes to behold his wondrous works, a tongue to praise him; and so of the other faculties.

2. Being created and placed in the world for this intent, all actions contrary to it are to be avoided and rejected; and whatever conduceth not to this end ought to be contemned as vain and superfluous.

3. Consider the wretchedness of worldlings, who never think of this, but live as though they believed themselves created for no other end, than to build houses, plant trees, heap up riches, and such like fooleries.

Affections and resolutions. 1. Confound yourself, reproaching your soul with her misery, which has hitherto been so great, that she hath seldom or never considered this. Alas! shall

you say, how did I employ my thoughts, O God, when I placed them not upon thee? What did I remember when I forgot thee? What did I love when I loved not thee? Alas! I ought to have fed upon truth, and I have glutted myself with vanity; I have served the world, which was created but to serve me.

2. *Détest your past life.* I renounce you, O vain thoughts and unprofitable fancies: I abjure you, O frivolous and hateful remembrances: O hateful and disloyal friendships, lewd and wretched slaveries, ungrateful contentments, and irksome pleasures, I abhor you.

3. *Return to God.* And thou, O my God, my Saviour, thou shalt be from henceforth the sole object of my thoughts: I will no more apply my mind to objects that may be displeasing to thee. My memory shall entertain itself all the days of my life with the greatness of thy clemency so mercifully exercised on me: thou shalt be the delight of my heart, and the sweetness of my affections.

4. Ah! such and such trash and trifles to which I applied myself, such and such unprofitable employments in which I have foolishly squandered away my days, such and such affections which have captivated my heart, shall henceforth be a horror to my thoughts, and to this end I will use such and such good remedies.

Conclusion. 1. *Thank God who made you for so excellent an end.* Thou hast created me, O Lord, for thyself, and for the everlasting enjoyment of thy incomprehensible glory: O when shall I be worthy of it? when shall I praise thee and bless thee as I ought? 2. *Offer.* I offer to thee, O my dear Creator, all these affections and resolutions, with all my heart and soul. 3. *Pray.* I beseech thee, O God, to accept my desires and purposes, and give thy blessing to my soul, to the end that I may accomplish them, through the merits of thy Son's precious blood, shed for me upon the cross, &c. *Pater. Ave. Credo.* Make your little nosegay of devotion, as aforesaid.

The Third Meditation. On the Benefits of God.

Preparation. 1. PLACE yourself in the presence of God.

2. Beseech him to inspire you.

Considerations. 1. Consider the corporal endowments which God has bestowed upon you; what a body, what conveniences to maintain it, what health and lawful recreations to entertain it, what friends and assistances! But consider all this with respect to many other persons much more worthy than yourself, who

are destitute of all these blessings ; some spoiled in their bodies, health, and limbs ; others abandoned to the mercy of reproaches, contempts, and dishonours ; others oppressed with poverty ; whilst God has not suffered you to become so miserable.

2. Consider the gifts of mind. How many are in the world stupid, frantic, or mad ; and why are you not of this number ? God has favoured you. How many are there who have been brought up rudely and in gross ignorance ; and by God's providence you have been educated liberally and honourably.

3. Consider the spiritual graces. *O Philothea,* you are a child of the catholic church ; God has taught you to know him even from your most tender age. How often has he given you his sacraments ? How many inspirations, internal illuminations, and reprobations for your amendment ? How frequently has he pardoned you your faults ? How often has he delivered you from the occasions of casting yourself away to which you were exposed ? And where not all these years past given you as a time and opportunity to advance the good of your soul ? Consider in particular how good and gracious God has always been to you.

Affections and resolutions. 1. *Admire the goodness of God.* O how good is my God towards me ! O how gracious is he ! How rich

is thy heart, O Lord, in mercy, and liberal in clemency! O my soul let us recount for ever how many favours he has done us.

2. *Be astonished at your ingratitude.* But what am I, O Lord, that thou art so mindful of me! Ah! how great is my unworthiness! Alas, I have even trodden thy blessings under foot. I have dishonoured thy graces, perverting them into abuse and contempt of thy sovereign goodness. I have opposed the depth of my ingratitude to the height of thy grace and favour.

3. *Stir yourself up to acknowledgment.* Well then, my heart, be now no more unfaithful, ungrateful, and disloyal to this great Benefactor. And how shall not my soul henceforth be wholly subject to God, who has done so many wonders and favours to me and for me?

4. Ah! withdraw then your body, *Philothea*, from such and such sensualities; and consecrate it to the service of God, who has done so much for it. Apply your soul to know and acknowledge him by such exercises as shall be requisite for that purpose. Employ diligently the means which you have in the church to save your soul, and love Almighty God. Yes, O my God, I will be diligent in prayer; I will hear thy holy word, and put in practice thy inspirations and counsels.

Conclusion. 1. Thank God for the knowledge he hath now given you of your duty, and

for the benefits hitherto received. 2. Offer him your heart with all your resolutions.

3. Pray him that he will strengthen you to practise them faithfully through the merits of his Son's death. Implore the intercession of the blessed Virgin, and of the saints. *Pater. Ave. Credo.* Make your little spiritual nosegay as before.

The Fourth Meditation. On Sin.

Preparation. 1. PLACE yourself in the presence of God.

2. Beseech him to inspire you.

Considerations. 1. Call to mind how long it is since you began to sin, and examine how much, since that beginning, sins have been multiplied in your heart. How every day you have increased them against God, against yourself, and against your neighbour, by work, by word, or by desire.

2. Consider your evil inclinations, and how far you have followed them; and by these two points you shall find that your sins are greater in number than the hairs of your head: yea, than the sands of the sea.

3. Consider in particular the sin of ingratitude against God, which is a general sin, and extends itself over all the rest, making them infinitely more enormous. Consider then how

many benefits God has bestowed upon you, and how you have abused them all in prejudice of the giver : and in particular how many inspirations have you despised ; how many good motions have you made unprofitable ? But above all, how many times have you received the sacraments ? and where are the fruits of it ? What is become of all those precious jewels with which your dear Spouse adorned you ? All these have been buried under your iniquities. With what preparation have you received them ? Think on this ingratitude, that God having run so far after you, you have run from him to lose yourself.

Affections and resolutions. 1. *Be confounded at your misery.* O my God, how dare I appear before thine eyes ? Alas ! I am but the corruption of the world, and a very sink of sin and ingratitude. Is it possible, that I have been so disloyal, as not to have left any one of my senses, nor any one of the powers of my soul, which I have not corrupted, violated, and defiled ; and that not so much as one day of my life has passed, in which I have not brought forth such wicked effects ? Is it thus that I have recompensed the benefits of my Creator, and the precious blood of my Redeemer ?

2. *Crave pardon*, and cast yourself at the feet of your Lord, like the prodigal child, like a penitent *Magdalene*, or like a woman that has

defiled her marriage-bed with all kind of adultery. Mercy, O Lord, upon this poor sinner! Alas! O living Fountain of Compassion, have pity on this wretch!

3 *Resolve to live better.* No, O Lord, never more, with the help of thy grace, never more will I abandon myself to sin. Alas! I have loved it too much; now I detest it, and embrace thee. O Father of mercy, I will live and die in thee.

4. To expiate my sins past, I will accuse myself of them courageously; and will not leave one unbanished from my heart.

5. I will use all possible endeavours to extirpate all the roots of sin out of my heart; and in particular such and such vices, which I am most inclined to.

6. To accomplish this, I will constantly embrace the means which I shall be advised to; and think I have never done enough to repair so grievous offences.

Conclusion. 1. Give God thanks for expecting your amendment till this hour; and bless him that he has given you these affections.

2. Offer him up your heart, that you may put them in execution. 3. Desire him to strengthen you, &c. *Pater. Ave. Credo.*

Make your little nosegay of devotion as above.

The Fifth Meditation. On Death.

Preparation. 1. PLACE yourself in the presence of God.

2. Beseech him to inspire you with his grace.
3. Imagine yourself to be extremely sick, lying on your bed, and without any hope of recovery.

Considerations. 1. Consider the uncertainty of the day of your death. O my soul, thou must one day quit this body; but when shall that day be? shall it be in winter or in summer? in city or in country? by day or by night? shall it be suddenly, or on notice given thee? by sickness or by accident? shalt thou have leisure to make thy confession? shalt thou have the assistance of thy ghostly Father? Alas! of all this we know nothing at all; only certain it is, that we shall die, and that always sooner than we imagine.

2. Consider that then the world shall end in regard of you; for it will last no longer to you, it will turn upside down before your eyes; for then the pleasures and the vanities, the worldly joys and fond affections of our life, will seem to us shadows and airy clouds. Ah, wretch! for what toys and trifles have I offended God! You shall then see that for a mere nothing you have forsaken him. On the contrary, devotion and

good works will then seem to you sweet and delightful. O why did I not follow this lovely and pleasant path? Then sins which before seemed very little will appear as big as mountains, and your devotion very small.

3. Consider the long and languishing farewells your soul will then give this world: she will then take her leave of riches, vanities, and all idle company; of pleasures, pastimes, friends and neighbours; of kindred, children, husband and wife; in short, of every creature; and finally, of her own body, which she will leave pale, hideous, and loathsome.

4. Consider with what hurrying they will carry away this body, to cover it under the earth; which done, the world will think no more of you, than you have thought on others; God's peace be with him, they will say, and that is all. O death, how void art thou of regard or pity!

5. Consider how the soul, being departed from the body, takes her way to the right hand, or to the left. Alas! whither shall yours go? what way shall it take? No other than that which it began here in this world.

Affections and resolutions. 1. *Pray to God, and cast yourself into his arms.* Alas! O my Lord, receive me into thy protection at that dreadful day; make that hour happy and favourable to me; and rather let all the other days of my life be sad and sorrowful.

2. Despise the world. Since then I know not the hour in which I must leave thee, O wretched world, I will no more set my heart upon thee. O my dear friends and relations, pardon me if I love you no more but with a holy friendship, which may last eternally: for why should I unite myself to you when one day I shall be forced to break such ties.

3. I will then prepare myself against that hour, and take all possible care to end this journey happily. I will secure the state of my conscience to the utmost of my ability and take present order for the amendment of such and such defects.

Conclusion. Give thanks to God for these resolutions which he has given you. Offer them to his Divine Majesty. Beseech him to give you a happy death, by the merits of that of his dearly beloved Son. Implore the assistance of the blessed Virgin, and of the glorified Saints. *Pater. Ave. Credo.* Make a posy of myrrh.

The Sixth Meditation. On Judgment.

Preparation. 1. PLACE yourself in the presence of God.

2. Beseech him to inspire you with his grace.

Considerations. 1. After the time that God hath prescribed for the continuance of the world;

after many signs and dreadful presages, which will cause men to pine away through fear and anguish ; a fire raging like a torrent shall burn and reduce to ashes every thing that is upon the face of the earth ; nothing which we see upon it shall be spared.

2. After these flames and thunderbolts, all men shall arise from their graves, excepting such as are already risen, and at the voice of the Angel they shall appear in the valley of *Josaphat*. But alas ! with what difference ? for the one sort shall arise in glorified and resplendent bodies ; the others in bodies most hideous and horrid.

3. Consider the majesty with which the Sovereign Judge will appear, environed with all his angels and saints : before him shall be borne his cross, shining much brighter than the sun ; an ensign of mercy to the good, and of justice to the wicked.

4. This Sovereign Judge, by his dreadful command, which shall be suddenly obeyed, will separate the good from the bad, placing the one at his right hand, and the other at his left, O everlasting separation ! after which these two companies shall never meet.

5. The separation being made, and the books of conscience opened, all men shall see clearly the malice of the wicked, and their contempt against God ; and on the other side the penance of the good, and the effects of God's grace which

they have received; and nothing shall lie hid. O God, what a confusion will this be to the one, and what a consolation to the other!

6. Consider the last sentence pronounced against the wicked: *Depart from me ye cursed into everlasting fire, prepared for the devil and his angels.* Ponder well these weighty words. *Depart,* saith he; a word of eternal banishment against those miserable wretches, excluding them eternally from his glorious presence. He calls them *Cursed.* O my soul, how dreadful a curse, a general curse, including all manner of woes; an irrevocable curse, comprehending all time and eternity. He adds, *into everlasting fire.* Behold, O my heart, this vast eternity! O eternal eternity of pains, how dreadful art thou!

7. Consider the contrary sentence of the good: *Come,* saith the Judge; O sweet word of salvation, by which God draws us to himself, and receives us into the bosom of his goodness! *Blessed of my Father.* O dear blessing, which comprehends all happiness! *Possess the kingdom prepared for you from the foundation of the world.* O good God, what excess of bounty! for this kingdom shall never have an end.

Affections and resolutions. 1. Tremble O my soul, at the remembrance of these things. O my God, who shall secure me in that day, when the pillars of heaven shall tremble for fear?

2. Detest your sins, which only can condemn you in that dreadful day.

3. *Ah! wretched heart of mine, resolve to amend.*

O Lord, I will judge myself now, that I may not be judged then. I will examine my conscience, and condemn myself. I will accuse and condemn myself that the eternal Judge may not condemn me in that dreadful day. I will therefore confess my sins, accept of all necessary advice, &c.

Conclusion. Thank God, who has given you means to provide for that day, and time to do penance. Offer him your heart to perform it. Pray him to give you grace duly to accomplish it. *Pater. Ave. Credo. &c.* Make your spiritual nosegay for all the day.

The Seventh Meditation. On Hell.

Preparation. 1. PLACE yourself in the presence of God:

2. Humble yourself, and implore his assistance.

3. Represent to yourself a dark city, all burning, all stinking with pitch and brimstone, and full of inhabitants who can not get out.

Considerations. 1. The damned are in the depth of hell; as within this woeful city, where they suffer unspeakable torments, in all their

senses and members; because, as they have employed all their senses and members in sinning, so shall they suffer in them all the punishments due to sin. The eyes, for lascivious looks, shall be afflicted with the horrid vision of hell and devils. The ears, for delighting in vicious discourses, shall hear nothing but wailings, lamentations, desperate howlings; and so of the rest.

2. Besides all these torments, there is another greater, which is the loss and privation of God's glory, from the sight of which they are excluded for ever. Now if *Absalom* found it more grievous to him to be denied seeing the face of his father *David*, than being banished; O God, what a grief will it be, to be for ever excluded from beholding thy most sweet and gracious countenance!

3. Consider, above all, the eternity of these pains, which, above all things, makes hell intolerable. Alas! if a flea in your ear, or if the heat of a little fever, make one short night so long and tedious, how terrible will the night of eternity be, accompanied with so many torments! From this eternity proceed eternal despair, infinite rage, blasphemy, &c.

Affections and resolutions. 1. *Terrify yourself with the words of the prophet Isaiah: O, my soul, art thou able to live for ever in everlasting flames, and amidst this devouring fire? Wilt thou forfeit; the sight of thy God for ever?*

2. Confess that you have deserved hell, yea oftentimes. From henceforth will I take a new course; for why should I go down into this bottomless pit? I will therefore use this or that endeavour to avoid sin, which only can bring me to this eternal death.

Give thanks. Offer. Pray. *Pater. Ave. Credo.*

The Eighth Meditation. On Heaven.

Preparation. 1. PLACE yourself in the presence of God.

2. Beseech him to inspire you with his grace.

Considerations. 1. Consider a fair and clear night, and think how pleasant it is to behold the sky all spangled with that multitude and variety of stars: join this now with the beauty of as clear a day, so as the brightness of the sun may no way hinder the lustre of the stars or moon; and then say, boldly, that all this put together is nothing in comparison with the excellent beauty of the heavenly Paradise. Oh! how this lovely place is to be desired! Oh! how precious is this city!

2. Consider the glory, beauty, and multitude of the inhabitants of this blessed country; those millions of millions of angels, cherubim and seraphim: those troops of apostles, prophets,

martyrs, confessors, virgins, and holy matrons. The number is immense. O how blessed is this company! the meanest of them is more beautiful to behold than all this world: what a sight then will it be to see them all! But, O my God, how happy are they! they sing incessantly harmonious songs of eternal love; they always enjoy a state of felicity! they interchange one with another unspeakable contentment, and live in the comfort of a happy and indissoluble society.

3. In fine, consider how blessed they are to enjoy God, who rewards them for ever with his lovely aspect, and by the same infuses into their hearts a treasure of delights: how great a happiness it is to be united everlastinglly to this Sovereign Good! They are there like happy birds flying and singing perpetually in the air of his divinity, which encompasses them on all sides, with incredible pleasure. There every one does his best, and without envy sings the Creator's praise. Blessed be thou for ever, O sweet and sovereign Creator and Redeemer, who art so bountiful to us, and dost communicate to us so liberally the everlasting treasures of thy glory! Blessed be you for ever, says he, my beloved creatures, who have so faithfully served me with love and constancy; behold you shall be admitted to sing my praises for ever.

Affections and resolutions. 1. *Admire and praise this heavenly country.* O, how beautiful

art thou, my dear *Jerusalem!* and how happy are thy inhabitants !

2. *Reproach your heart with the little courage it has had hitherto, in wandering so far from the way of this glorious habitation.* O, why have I strayed so far from my Sovereign God; Ah! wretch that I am, for these foolish and trivial pleasures have I a thousand and a thousand times forsaken eternal and infinite delights! Was I not mad, to despise such precious blessings for so vain and contemptible affections!

3. *Aspire now with fervour to this delightful habitation.* O, my gracious God, since it has pleased thee at length to direct my wandering steps in the right way, never hereafter will I turn back. Let us go, my dear soul, let us go to this eternal repose: let us walk towards this blessed land that is promised us. What have we to do in this *Egypt?* I will therefore disburthen myself of all such things as may divert or retard me in so happy a journey: I will perform such and such things as may conduct me to it.

Give thanks. Offer. Pray. Pater. Ave. Credo.

The Ninth Meditation. By way of election and choice of heaven.

Preparation. 1. *PLACE yourself in the presence of God.*

2. Humble yourself before his Majesty, and beseech him to inspire you with his grace.

3. Imagine yourself to be in a plain field, all alone with your good angel, as young *Toby* going to *Rages*, and that he shews you heaven open, with all the pleasures represented in the former meditation; then beneath that he shews you hell wide open, with all the torments described in the meditation of hell: you being thus placed in your imagination, and kneeling by your good angel.

Considerations. 1. Consider that it is most true, you are between heaven and hell; and that the one and the other is open to receive you, according to the choice you shall make.

2. Consider that the choice you shall make in this world shall last for all eternity in the other.

3. And though both the one and the other be open to receive you, according to your choice; yet God, who is ready to give you either the one by his justice, or the other by his mercy, desires notwithstanding, with an incomparable desire; that you would make choice of heaven; and your good angel also importunes you with all his power, offering you on God's behalf a thousand assistances, and a thousand graces, to help you thither.

4. Consider that *Jesus Christ* beholds you from above in his clemency; and graciously in-

vites you, saying, Come my dear soul, to everlasting rest within the arms of my goodness, where I have prepared immortal delights for thee in the abundance of my love. Behold likewise with your inward eyes the blessed Virgin, who with a motherly love exhorts you, saying, Take courage, my child despise not the desires of my Son, nor so many sighs which I have cast forth for thee, thirsting with him after thy eternal salvation. Behold the saints also that exhort you, and millions of blessed souls sweetly inviting you, and wishing nothing more than to see your heart united with theirs in praising and loving God for ever; assuring you, that the way to heaven is not so hard as the world makes it. Be of good courage, dear brother, say they, he that shall diligently consider the way of devotion, by which we ascended hither, shall see that we came to these immortal delights by pleasures incomparably more sweet than those of the world.

Election. 1. O hell, I detest thee now and for evermore: I detest thy torments and pains: I detest thy miserable and accursed eternity; and above all, I detest those eternal blasphemies and maledictions which thou vomitest out eternally against my God. And turning my heart and soul to thee, O beautiful paradise, everlasting glory and endless felicity, I choose my habitation for ever, and irrevocably, within thy

fair and blessed mansions, within thy holy and most lovely tabernacles. I bless thy mercy, O my God, and accept the offer which it pleaseth thee to make me of it. O my sweet Saviour Jesus, I accept thy everlasting love, and the purchase which thou hast made for me of a place in this heavenly *Jerusalem*, not so much for any other thing, as to love and bless thee for ever and ever.

2. Accept the favours which the blessed Virgin and saints offer you; promise them to advance towards them; and give your hand to your good angel, that he may guide you thither. Encourage your soul to make this choice.
Pater. Ave. Credo.

The Tenth Meditation. By way of election and choice which the soul makes of a devout life.

Preparation. 1. PLACE yourself in the presence of God.

2. Prostrate yourself before him, and implore the assistance of his grace.

Considerations. 1. Imagine yourself again to be in a plain field, all alone with your good angel; and that you see on your left hand the devil, seated on a great high throne; with many infernal spirits about him, environed with a great troop of worldlings, who, all bare-headed, acknowledge him for their lord, and do him homage, some

by one sin, and some by another. Observe the countenance of all the wretched courtiers of this abominable king. Behold some of them transported with hatred, envy, and passion; others killing one another; others consumed with cares, pensive and anxious to heap up riches; others bent upon vanity, without any manner of pleasure but what is empty and unprofitable; others wallowing in the mire, buried and putrified in their brutish affections. Behold how they are all without rest, order, and decency; behold how they despise one another, and love but in shew. In a word, you shall see a lamentable commonwealth, miserably tyrannised over by this cursed king, which will move you to compassion.

2. On the other side, Behold *Jesus Christ* crucified, who, with a cordial love, prays for those poor enslaved people, that they may be freed from this tyranny, and calls them to himself: behold round about him a troop of devout persons with their angels. Contemplate the beauty of this kingdom of devotion. O, what a sight is it to see this troop of virgins, men and women, whiter than the lilies; that assembly of widows full of holy mortification and humility! See the ranks of divers married people living together with mutual respect, which cannot be without great charity. Consider how these devout souls join the exterior care of the house

with the care of the interior, the love of the husband with that of the celestial bridegroom. Consider them all universally, and you shall see them in a sweet, holy, and lovely order, observing our Saviour, whom every one would willingly plant in the midst of their heart. They are full of joy, but that joy is comely, charitable, and well ordered; they love one another, but their love is most pure and holy: such as suffer afflictions amongst this devout company are perfectly resigned, and never lose courage. Lastly, behold those eyes of our Saviour, who comforts them, and how they altogether aspire to him.

3. You have already shaken off *Satan* with all his cursed execrable troop by the good affections and resolutions you have conceived; but you are not yet arrived at *Jesus*, nor united with this blessed and holy company of devout people, but have hitherto kept yourself between the one and the other.

4. The blessed Virgin, with St. *Joseph*, St. *Ann*, St. *George*, St. *Helen*, and a hundred thousand others, who have lived in the world, invite and encourage you. And the crucified King himself calls you by your name: Come, my well-beloved, come, that I may crown thee.

Election. O world! O abominable troop, no, never more shall you see me under your banner. I have for ever left off your fooleries and vanities. O king of pride, O cursed king, infernal

spirit, I renounce thee, with all thy vain pomps; I detest thee, with all thy works.

2. And turning myself to thee, my dear Jesus, King of felicity and immortal glory, I embrace thee with all the powers of my soul, I adore thee with all my heart, I choose thee now and for ever for my king, with this inviolable fidelity I pay thee irrevocable homage, and submit myself to the obedience of thy holy laws and ordinances.

3. O sacred Virgin, my dear lady, I choose thee for my guide, I put myself under thy colours, I offer thee a particular respect and special reverence.

4. O my good angel, present me to this sacred assembly, and forsake me not till I arrive at this blessed company, with whom I say, and will say for ever, in testimony of my choice, *Live Jesus, live Jesus.* *Pater. Ave. Credo.*

INSTRUCTIONS and DEVOTIONS *for hearing Mass.*

SECT. I.

What the Mass is, and for what ends it is to be offered.

1. FROM the beginning of the world the servants of God were always accustomed to offer sacrifice to him: by way of acknowledging his

sovereignty, and paying their homage to him : and in all ancient religions, true or false, this worship of *sacrifice* was always looked upon as a most solemn act of religion, due to the deity which they worshipped,

2. In the law of nature, and in the law of *Moses*, there was a great variety of sacrifices ; some bloody, in which the victim was slain ; others unbloody : some were called *holocausts*, or *whole burnt-offerings*, in which the whole host or victim was consumed in fire upon God's altar, for his *honor* and *glory* ; others were called *sin-offerings*, which were offered for *sins* ; others were offerings of *thanksgiving* ; others, in fine, were *pacific* or *peace-offerings*, which were offered for obtaining favors of God ; the word *peace*, in the scripture style, signifying all manner of good and prosperity.

3. All these sacrifices of the law of nature, and of the law of *Moses*, were of themselves but *weak and needy elements*, and only figures of a sacrifice to come, viz. that of *Jesus Christ* ; in consideration of which sacrifice alone, and of the *faith* of the offerers, by which they believed in this *Redeemer* to come, those ancient sacrifices were then accepted by the divine Majesty, when they were accompanied with the inward sacrifice of the heart : but not for any *intrinsic worth* or *dignity* of the things offered ; for no other blood but the blood of *Christ* could wash away our sins.

Hence, in the 39th *Psalm*, spoken in the person of *Christ* to his Father, we read, *Sacrifice and oblation thou didst not desire, but a body thou hast fitted to me.* So St. *Paul* reads it, *Heb.* x. 5. *Burnt-offering and sin-offering thou didst not require; then said I, Behold I come.* To give us to understand, that by reason of the insufficiency of the sacrifices of the old law, *Christ* himself would come to be our sacrifice, and would offer up his own body and blood for us.

4. Accordingly our Saviour, *Jesus Christ*, at the time appointed by his Father, having taken flesh for us, was pleased to offer himself a sacrifice for us all, dying upon the cross for the sins of the whole world. By this one offering we were completely redeemed, in as much as our ransom was paid, and all mercy, grace, and salvation were purchased for us. Neither can there now be any need of his dying any more, or purchasing any other graces for us than those for which he has already paid the price of his blood.

5. Nevertheless, for the daily *application* of this one eternal redemption to our souls, and that the mercy, grace, and salvation, which he has purchased for us, may be actually communicated to us, he not only continually appears in our behalf in the sanctuary of heaven, there representing and offering to his Father his death



and passion for us, but has also instituted the *blessed Eucharist*, the night before his passion, in which he has bequeathed us his body and blood under the sacramental veils, not only to be received by us as a *sacrament*, for the food and nourishment of our souls, but also, to be offered and presented by his ministers to his Father, mystically broken and shed, as a sacrifice: not by way of a new death, but by way of a standing memorial of his death; a daily celebrating and representing his death to God, and an applying to our souls the fruits of it.

6. This eucharistic sacrifice of the body and blood of *Christ*, daily offered under the forms of *bread* and *wine*, in remembrance of his passion, is what we call the *Mass*. This is the solemn liturgy of the catholic church. This is that *pure offering* which is made to God in *every place* among the gentiles, according to the prophecy of *Malachi*, i. v. 10. 11. By this *Christ* is a priest for ever according to the order of *Melchisedeck*, *Ps.* cix. whose sacrifice was bread and wine, *Gen.* xv.

7. This sacrifice of the mass is the same in substance with that which *Christ* offered for us upon the cross; because both the *Victim offered*, and the *Priest, or principal Offerer*, is the same *Jesus Christ*. The difference is only in the manner of the offering; because upon the cross our Saviour offered himself in such a man-

ner, as really to shed his blood and die for us; whereas now he does not really shed his blood, nor die any more. And therefore this is called an *unbloody sacrifice*; and that of the cross a *bloody sacrifice*.

8. By reason of this near alliance which this sacrifice of the mass has with the sacrifice of the cross, it completely answers all the different ends of sacrifice, and that in a manner infinitely more perfect than any of the ancient sacrifices. *Christ* is here both Priest and Victim, representing in person, and offering up his death and passion to his Father: First, for the *adoration*, praise, honor, and glory of the Divine Majesty. Secondly, In *thanksgiving* for all his benefits. Thirdly, For the obtaining of *pardon* of our sins. Fourthly, For the obtaining of *grace* and salvation for us, by the merits of that same death and passion. And therefore this sacrifice, in order to all these ends, must be infinitely beyond all the *holocausts*, *thank-offerings*, *sin-offerings*, and *peace-offerings* of the ancient law.

9. This sacrifice of the mass then is offered up to God in the catholic church, *First*, As a daily *remembrance* of the passion of *Christ*: *Do this for a commemoration of me*: St. Luke, xxii. *Secondly*, As a most solemn *worship* of the Divine Majesty. *Thirdly*, As a most acceptable *thanksgiving* to God, from whence it has the name of *Eucharist*. *Fourthly*, As a most

powerful means to move God to shew mercy to us in the *forgiveness of our sins*; for which reason we call it *propitiatory*. And *lastly*, As a most effectual way to obtain of God all that we want, coming to him, as we here do, with *Christ*, and through *Christ*.

10. For these ends both priest and people ought to offer up the sacrifice of the mass: the priest, as *Christ's minister*, and in his person; and the people by the hands of the priest; and both the one and the other by the hands of the great High Priest *Jesus Christ*. And with this offering of *Christ's* both the one and the other ought to make a total offering of themselves also by his hands, and in union with him.

11. Hence the best devotion for hearing mass, is that which has for its object the passion of *Christ*, and which tends to unite the soul to *Christ*, and through him to his Father; and which most perfectly answers all the other ends of this sacrifice, viz. the adoration of **God**, thanksgiving for all his benefits, the obtaining of pardon for all our sins, and grace in all our necessities.

SECT. II.

The manner of hearing Mass.

" When you are going to hear mass, let your first care be to endeavour to recollect yourself, as well as you can, by calling home your wandering thoughts, and taking them off from all other occupations and

concerns. Imagine that you hear within you the sweet voice of your Saviour, inviting you to come to his sacrifice, and to unite yourself to him.

" In your way to the church or chapel, put yourself in spirit in the company of the blessed Virgin, and the other pious women going to mount Calvary, to be present at the passion and death of our Lord. Represent your Saviour as carrying his cross before you, to be immolated thereon for your sins, and bewail these sins of yours, as the causes of all his sufferings.

" When you enter the church or chapel, humble yourself profoundly in the presence of God, whose house you come into; and if the blessed sacrament be kept there, adore your Saviour upon your bended knees. At taking holy water, make the sign of the cross upon yourself, beg pardon for your sins, and humbly crave that you may be washed and cleansed from them by the blood of the Lamb.

" Choose, as much as you can, a place to kneel in, where you may be most recollected and least disturbed. There represent to yourself by a lively faith the majesty of God, and humbly beg his mercy and grace, that you may assist at this tremendous sacrifice in the manner you ought.

" At the beginning of the mass, the priest at the foot of the altar makes the sign of the cross, *In the name of the Father, and of the Son, and of the Holy Ghost, Amen;* and then recites with the clerk the 42nd Psalm, *Judica me, Deus, &c. Judge me, O God, &c.* which you may either recite with him, or pray as follows:

A prayer for the beginning of the Mass.

O Almighty Lord of heaven and earth, behold I a wretched sinner presume to appear before thee this day, to offer up to thee by the hands of this thy minister, and by the hands of our High-Priest Jesus Christ, thy Son, the sacrifice of his body and blood, in union with that sacrifice which he offered thee upon the cross: *1st*, For thy own honour, praise, adoration, and glory. *2ndly*, In remembrance of his death and passion. *3rdly*, In thanksgiving for all thy blessings bestowed on him and on his whole church, whether triumphant in heaven, or militant on earth; and

especially for those bestowed on me, the most unworthy of all. *4thly*, For obtaining pardon and remission of all my sins; and of those of all others, whether living or dead, for whom I ought to pray. And *lastly*, for obtaining all graces and blessings both for myself, and for thy whole church. Oh! be thou pleased to assist me in such a manner by thy grace, that I may behave myself this day as I ought to do in thy divine presence, and that I may so commemorate the death and passion of thy Son, as to partake most plentifully of the fruits of it, through the same *Jesus Christ, thy Son. Amen*

" Then the priest bowing down says the *Confiteor*, *I confess to Almighty God, &c.* by way of a general confession to God, to the whole court of heaven, and to all the faithful there present, of his sins and unworthiness; and to beg their prayers to God for him. And the clerk, in the name of the people, prays for the priest, that God would have mercy on him, and forgive him his sins, and bring him to everlasting life. Then, in the name of all there present, the clerk makes the like general confession to God, to the whole court of heaven, and to the priest; and begs his prayers. And the priest prays to God to shew mercy to all his people, and to grant them pardon, absolution, and remission of all their sins. Which is done to the end that both priest and people may put themselves in a penitential spirit, in order to assist worthily at this divine sacrifice. You may either say the *Confiteor* according to the form which you have above in the morning exercise, page 18, or you may pray as follows":

A prayer at the Confiteor.

O BLESSED Trinity, one God, Father, Son, and Holy Ghost, prostrate in spirit before thee, I here confess, in the sight of the whole court of heaven, and of all thy faithful, my innumerable

'treasons against thy divine Majesty. I have sinned, O Lord, I have sinned: I have grievously offended thee through the whole course of my life, in thought, word, and deed; and therefore am most unworthy to lift up my eyes to heaven, or so much as to name thy sacred Name: how much more am I unworthy to appear here in thy sanctuary, and to assist among thy angels at these heavenly mysteries, which require so much purity; because *Jesus Christ* himself is here in person both Priest and Victim! But, O my God, thy mercies are above all thy works, and thou wilt not despise a contrite and humble heart; and therefore, I here venture to come into thy temple, and with the poor publican, and, as I hope, with the same penitential spirit, I strike my breast and say, *O God be merciful to me a sinner.* [Repeat this thrice]. And I humbly hope to find this mercy which I crave, through that passion and death which is here celebrated. O Fountain of mercy, grant this mercy to me, and to all poor sinners. Amen.

"After the *Confiteor* the priest goes up to the altar, saying, *Take away from us, we beseech thee, O Lord, our iniquities, that we may be worthy to enter with pure minds into the holy of holies, through Christ our Lord,* Amen. Say the same with him; and when he kisses the altar as a figure of *Christ*, and the seat of the sacred mysteries, make an act of love to your divine Saviour, and embrace his feet with an humble and tender affection.

"When the priest is come up to the altar, he goes to the book and there reads what is called the *Introit*, or entrance of the mass, which is different every day, and is generally an anthem taken out of the scriptures, with the first verse of one of the Psalms, and the *Glory be to the Father, &c.* to glorify the blessed Trinity."

A prayer at the Introit.

GRANT, O Lord, we may be truly prepared for the offering of this great sacrifice to thee this day; and because our sins alone can render us displeasing to thee, therefore we cry aloud to thee for mercy.

"The priest returns to the middle of the altar, and saying, alternatively, with the clerk, the *Kyrie eleison*, or *Lord have mercy on us*, which is said three times to God the Father; three times *Christe eleison*, or *Christ have mercy on us*, the God the Son; and three times again, *Kyrie eleison*, to God the Holy Ghost. Join in this frequent calling for mercy; but let it be with a truly contrite and humble heart.

"After the *Kyrie eleison*, the priest recites the *Gloria in Excelsis*, or *Glory be to God on high, &c.* being an excellent hymn and prayer to God, the beginning of which was sung by the angels at the birth of Christ. Join in this heavenly hymn, and excite in your soul the affections which it expresses."

The Gloria in Excelsis.

GLORY be to God on high, and peace on earth to men of good-will. We praise thee, we bless thee, we adore thee, we glorify thee, we give thee thanks for thy great glory. O Lord God, O heavenly King, O God the Father Almighty, O Lord Jesus Christ, the only begotten Son, O Lord God, O Lamb of God, O Son of the Father, O thou who takest away the sins of the world, have mercy on us: O thou who takest away the sins of the world, receive our prayer: O thou who sittest at the right hand of the

Father, have mercy on us: for thou alone art holy, thou alone art Lord, thou alone art most high, O Jesus Christ, together with the Holy Ghost, in the glory of God the Father. *Amen.*

" *N. B.* This being a hymn of joy, is omitted in the masses of *requiem* for the dead, and in the masses of the *Sundays* and *Ferias* of the penitential times of *Advent* and *Lent*, &c.

" At the end of the *Gloria in excelsis*, the priest kisses the altar, and turning about to the people, says, *Dominus vobiscum*, *The Lord be with you*: Answer. *Et cum spiritu tuo*, *And with thy spirit*. As often as this salutation is repeated, pray that our Lord may be always with you, with his ministers, and with all his people, by directing and assisting all with his heavenly grace.

" The priest returns to the book and says, *Oremus*, *Let us pray*; and then reads the collect or collects of the day, concluding them with the usual termination, *Per Dominum nostrum*, &c. *Through our Lord Jesus Christ*, &c. with which the church commonly concludes all her prayers. Whilst the priest is reading the collect, you may thus join with him."

A prayer at the collects:

O ALMIGHTY and eternal God, we humbly beseech thee mercifully to give ear to the prayers here offered thee by thy servant in the name of thy whole church, and in behalf of us thy people. Accept them, to the honour of thy name, and the good of our souls; and grant to us all mercy, grace, and salvation. Through our Lord Jesus Christ. *Amen.*

On the festival of a Saint:

GRANT, we beseech thee Almighty God, that the examples of thy saints may effectually move

us to reform our lives, that while we celebrate their festivals we may also imitate their actions. Through our Lord Jesus Christ. Amen.

"The collects being ended, the priest lays his hands upon the book, and reads the epistle or lesson of the day. At the end of which the clerk answers, *Deo Gratias, Thanks be to God*, viz. for the heavenly doctrine there delivered. Then follow some verses or sentences of scripture called the *Gradual*, which are every day different. During the epistle and gradual you may pray thus:"

A prayer at the Epistle.

THOU hast vouchsafed, O Lord, to teach us thy sacred truths by thy prophets and apostles: O grant that we may so improve by their doctrine and examples in the love of thy holy name, and of thy holy law, that we may shew forth by our lives whose disciples we are; that we may no longer follow the corrupt inclinations of flesh and blood, but master all our passions; that we may be ever directed by thy light, and strengthened by thy grace, to walk in the way of thy commandments, and to serve thee with a clean heart. Through our Lord Jesus Christ. Amen.

A prayer at the Gradual.

How wonderful, O Lord, is thy name through the whole earth! I will bless thee, O Lord, at all times; thy praise shall ever be in my mouth. Be thou my God and my protector for ever; I

will put my whole trust in thee ; O let me never be confounded.

" After this the book is removed to the other side of the altar, in order to the reading of the gospel for the day; which removal of the book represents the passing from the preaching of the old law, figured by the lesson or epistle, to the gospel of Jesus Christ published by the preachers of the new law. The priest, before he reads the gospel, stands a while bowing down before the middle of the altar, begging of God in secret to cleanse his heart and his lips, that he may be worthy to declare those heavenly words. You may at the same time ask of God, that he would open your ears and heart, that these divine lessons may sink deep into your soul."

" At the beginning of the gospel the priest greets the people with the usual salutation, *Lumenis vobiscum, The Lord be with you.* And then tells out of which of the evangelists the gospel is taken, saying, *Sequentia S. Evangelii secundum, &c.* i. e. *What follows is of the Holy Gospel, &c.* At which words both priest and people make the sign of the cross, *First,* Upon their foreheads, to signify that they are not ashamed of the cross of Christ, and his doctrine. *Secondly,* Upon their mouths, to signify that they will ever profess it in words. *Thirdly,* Upon the breasts, to signify that they will always keep it in their hearts. The clerk answers, *Gloria tibi, Domine, Glory be to thee, O Lord.*

" At the gospel stand up, to declare by that posture your readiness to go and do whatsoever you shall be commanded by our Saviour in his gospel; and if you have not the convenience of reading it, or otherwise attending to it, you may pray as follows:

A prayer at the Gospel.

O LORD Jesus Christ, who camest down from heaven to instruct us in all truth, and continuest daily to teach us by thy holy gospel, and the preachers of thy word; grant me grace, that I may be wanting in no care necessary for being instructed in thy saving truths; let me be as industrious in my soul's concern, as I am for my body; that while I take pains in the affairs of this world, I may not, through stupidity or

neglect, let my soul starve and perish everlastingily. Let the rules of thy gospel be the direction of my life, that I may not only know thy will, but likewise do it; that I may observe thy commandments; and resisting all the inclinations of corrupt nature, ever follow thee, who art the Way, the Truth, and the Life: for thus only can I be thy true disciple; and thus only, O Jesus, canst thou be my Master.

"At the end of the gospel the clerk answers, *Laus tibi, Christe, Praise be to thee, O Christ.* And the priest kisses the book in reverence to those sacred words he has been reading out of it. Then upon all Sundays, and many other festival days, standing in the middle of the altar, he recites the *Nicene creed*, kneeling down at these words. *He was made man*, in reverence to the great mystery of our Lord's Incarnation.

The Nicene Creed.

I BELIEVE in one God, the Father Almighty, Maker of heaven and earth, of all things visible and invisible. And in one Lord *Jesus Christ*, the only begotten Son of God, and born of the Father before all ages; God of God, Light of Light, true God of true God; begotten not made; consubstantial to the Father; by whom all things were made. Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin *Mary*, and *he was made man*: was crucified also for us under *Pontius Pilate*; he suffered, and was buried, and the third day he arose again.

according to the scriptures. He ascended into heaven, sits at the right hand of the Father, and is to come again with glory to judge the living and the dead; of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and Giver of Life, who proceeds from the Father and the Son, who together with the Father and the Son is adored and glorified, who spoke by the prophets. And one holy, catholic, and apostolic church. I confess one baptism for the remission of sins: and I look for the resurrection of the dead, and the life of the world to come. *Amen.*

" Then the priest turns about to the people and says. *Dominus vobiscum, The Lord be with you.* And having read in the book a verse or sentence of the scripture, which is called the *Offertory*, and is every day different, he uncovers the chalice, and taking in his hand the paten, or little plate, offers up the bread to God. Then going to the corner of the altar, he takes the wine, and pours it in the chalice, and minglest with it a small quantity of water, in remembrance of the blood and water that issued out of our Saviour's side; after which he returns to the middle of the altar, and offers up the chalice. Then bowing down, he begs that this sacrifice, which he desires to offer with a contrite and humble heart, may find acceptance with God; and blessing the bread and wine with the sign of the cross, he invokes the Author of all sanctity to sanctify this offering. During the offertory you may pray thus;"

A prayer at the Offertory.

ACCEPT, O eternal Father, this offering which is here made to thee by thy minister, in the name of us all here present, and of thy whole church. 'Tis as yet only bread and wine, but by a miracle of thy power and grace, will shortly become the body and blood of thy

beloved Son. He is our High Priest, and he is our Victim: With him and through him we desire to approach to thee this day, and by his hands to offer thee this sacrifice for thy own honor, praise, and glory, in thanksgiving for all thy benefits, in satisfaction for all our sins, and for obtaining conversion for all unbelievers, and mercy, grace, and salvation for all thy faithful. And with this offering of thy only begotten Son we offer ourselves to thee, begging, that by the virtue of this sacrifice, we may be happily united to thee, and that nothing in life and death may ever separate us any more from thee. Through Jesus Christ our Lord. Amen.

"At the end of the offertory, the priest goes to the corner of the altar, and washes the tips of his fingers, to denote the cleanliness and purity of soul with which we ought to approach to these divine mysteries, saying, *Lavabo, &c. I will wash my hands among the innocent, and I will encompass thy altar, O Lord, &c.* as in the latter part of the 25th Psalm. Then returning to the middle of the altar, and there bowing down, he begs of the blessed Trinity to receive this oblation in memory of the passion, resurrection, and ascension of our Lord Jesus Christ, and for an honorable commemoration of the blessed Virgin, and of all the saints, that they may intercede for us in heaven, whose memory we celebrate upon earth. You may thus join with him:"

A prayer at the Lavabo; or washing of the Fingers.

O WHAT cleanliness and purity of heart ought we to bring with us to this great sacrifice! but alas! I am a poor unclean sinner, O wash me, dear Lord, from all the stains of sin in the blood of the Lamb, that I may be worthy to be present at these heavenly mysteries.

A prayer when the priest stands bowing down at the middle of the altar.

O MOST holy and adorable Trinity, vouchsafe to receive this our sacrifice in remembrance of our Saviour's passion, resurrection and glorious ascension: and grant that we may die with him to our sins, rise with him to a new life, and ascend with him to thee. Let those saints, whose memory we celebrate on earth, remember us before thy throne in heaven, and obtain mercy for us, through the same *Jesus Christ* our Lord.
Amen.

" Then the priest kissing the altar, turns to the people, and says *Orate fratres, &c.* that is, *Brothers pray, that my sacrifice and yours may be made acceptable to God the Father Almighty.* You would do well to pray as he desires, and say with the clerk,

MAY the Lord receive this sacrifice from thy hands to the praise and glory of his own name, for our benefit, and that of all his holy church.

" Then the priest says in a low voice the prayers called *Secreta* which correspond to the collects of the day, and are different every day During which, you may pray as follows:"

A prayer at the Secreta.

MERCIFULLY hear our prayers, O Lord, and graciously accept this oblation which we thy servants make to thee; and as we offer it to the

honor of thy name, so may it be to us here a means of obtaining thy grace, and life everlasting hereafter, through *Jesus Christ. Amen.*

On the festival of a saint.

SANCTIFY, O Lord, we beseech thee, these gifts which we offer thee in this solemnity of thy holy servant N. and so strengthen us by thy grace, that both in prosperity and adversity, our ways may be ever directed to thy honor, through our Lord *Jesus Christ. Amen.*

"The priest concludes the *Secreta*, by saying aloud, *Per omnia
secula saeculorum*, that is, *World without end.* Answ. *Amen.* Priest. *Dominus vobiscum*, *The Lord be with you.* Answ. *Et cum
spiritu tuo, And with thy spirit.* Priest. *Sursum corda, Lift up
your hearts.* Answ. *Habemus ad Dominum, We have them lifted
up to the Lord.* Priest. *Gratias agamus Domino Deo nostro, Let
us give Thanks to the Lord our God.* Answ. *Dignum et justum est,
It is meet and just.* Then the priest recites the *Preface* (so called,
because it serves as an introduction to the canon of the mass) in which
you may join with him as follows:"

The Preface.

IT is truly meet and just, right and wholesome, that we always, and in all places, should give thanks to thee, O holy Lord, almighty Father, everlasting God, through *Christ* our Lord. Through whom the angels give praise to thee, the dominations adore, the powers tremble, the heavens and the virtues of the heavens, and blessed seraphim with common jubilee join in glorifying thy majesty. With whom we beseech thee that thou wouldest order our voices

also to be admitted, saying, with a most humble confession:

Holy, holy, holy, Lord God of Sabaoth. The heavens and earth are full of thy glory. *Hosanna* in the highest. Blessed is he that cometh in the name of the Lord. *Hosanna* in the highest.

"After the *Preface* follows the *Canon* of the mass, or the most sacred and solemn part of this divine service, which is read with a low voice, as well to express the silence of *Christ* in his passion, and his hiding at that time his glory and his divinity, as to signify the vast importance of that common cause of all mankind, which the priest is then representing as it were in secret to the ear of God; and the reverence and awe with which both priest and people ought to assist at these tremendous mysteries."

"The *Canon* begins by the invoking of the Father of mercy, through *Jesus Christ* his Son, to accept this sacrifice for the holy catholic church, for the pope, for the bishop, for the king, and for all the professors of the orthodox and apostolic faith throughout the whole world. Then follows the *Amenito*, or commemoration of the living, for whom in particular the priest intends to offer up that mass, or who have been particularly recommended to his prayers, &c. To which is subjoined a remembrance of all there present, followed by a solemn commemoration of the blessed Virgin, of the apostles, martyrs, and all the saints; to honor their memory, by naming them in the sacred mysteries, to communicate with them, and to beg of God the help of their intercession, through *Jesus Christ* our Lord. During this part of the canon you may pray thus:"

A prayer at the beginning of the Canon.

O eternal and most merciful Father, behold we come to offer thee our honnage this day; we desire to adore, praise, and glorify thee; and to give thee thanks for thy great glory, joining our hearts and voices with all thy blessed in heaven, and with thy whole church upon earth. But acknowledging our great unworthiness and innu-

merable sins, for which we are heartily sorry, and humbly beg thy pardon, we dare not venture to approach to thee otherwise than in company of thy Son, our Advocate and Mediator *Jesus Christ*, whom thou hast given us to be both our High Priest and Sacrifice. With him, therefore, and through him, we venture to offer thee this sacrifice: to his most sacred intentions we desire to unite ours; and with this offering which he makes of himself, we desire to make an offering of our whole being to thee. With him and through him we beseech thee to exalt thy holy catholic church throughout the whole world; to maintain her in peace, unity, holiness, and truth: to have mercy on thy servants N. our chief bishop, N. our prelate, N. our king, and all that truly fear thee; on our parents, children, friends, and benefactors, &c. on all those whom we have any ways scandalized, injured, or offended, or for whom we are any other way bound to pray; on all that are in their agony, or under violent temptations, or other necessities, corporal or spiritual; on all our enemies: and, in a word, on all poor sinners; that we may be all converted to thee, and find mercy through *Jesus Christ* thy Son: through whom we hope one day to be admitted into the company of all thy saints and elect, whose memory we here celebrate, whose prayers we desire, and with whom we communicate in these holy mysteries.

" Then the priest spreads his hands, according to the ancient ceremony of sacrifices, over the bread and wine, which are to be consecrated into the body and blood of *Christ*, and begs that God would accept of this oblation which he makes in the name of the whole church; and that he would grant us peace in this life, and eternal salvation in the next. After which he solemnly blesses the bread and wine with the sign of the cross, and invokes the Almighty, that they may be made to us the body and blood of his most beloved Son our Lord *Jesus Christ*. And so he proceeds to the consecration, first of the bread into the body of our Lord, and then of the wine into his blood; which consecration is made by *Christ's* own words, pronounced in his Name and Person by the priest, and is the most essential part of this sacrifice, because thereby the body and blood of *Christ* are really exhibited and presented to God, and *Christ* is mystically immolated. Immediately after the consecration follows the *Elevation*, first of the host, then of the chalice, in remembrance of *Christ's* elevation upon the cross. At the elevation of the chalice, the priest recites those words of *Christ*, *As often as you do these things, you shall do them for a commemoration of me*. Then he goes on, making a solemn commemoration of the passion, resurrection, and ascension of *Christ*, and begging of God to accept this sacrifice, as he was pleased to accept the oblations of *Abel, Abraham, and Melchisedeck*; and to command, that it may by his holy angel be presented upon the altar above, in presence of his divine Majesty, for the benefit of all those that shall partake of these mysteries here below. In the mean time you may pray thus:"

A prayer when the priest spreads his hands over the oblation.

WE present to thee, O Lord, this bread and wine, which being composed of many, reduced into one, are symbols of concord and unity, that by thy all-powerful blessing they may be made for us the precious body and blood of thy beloved Son; and that through him, and through his death and passion, applied to our souls by these sacred mysteries, we may obtain mercy, grace, and peace in this life, and eternal happiness in the next.

At the Consecration.

" Make an act of faith of the real presence of your Saviour's body and blood, soul and divinity, under the sacramental veils. Offer your whole self to him, and through him to his Father; beg that your heart and soul may be happily changed into him."

At the elevation.

" Contemplate with the eyes of your soul, your Saviour elevated upon the cross for you, bow down all the powers of your soul to adore him, and beg that he would draw all hearts to himself."

A prayer after the elevation.

Look down now, O Lord, we beseech thee, upon this sacred victim which was once offercd to thee upon the cross, and is now daily offered to thee. Remember that thy only begotten Son, for us poor sinners, was conceived and born into this world; that for us he suffered a bitter agony and sweat of blood; for us he was betrayed into the hands of sinners, buffeted, spit upon, and many ways abused; for us he was scourged at a pillar, crowned with thorns, and nailed to a cross; for us he died, and for us he triumphed over death by his resurrection, and he opened heaven for us by his ascension. We desire gratefully to commemorate all these mysteries this day, in the oblation of this pure and holy sacrifice. O look not on our sins, but on the infinite ransom paid for them. And whilst we offer it here below upon our altars, do thou receive it upon thy altar above, from the hands

of the Angel of the great council, the eternal Priest; and from thence send down thy blessing upon all us who here below assist at these divine mysteries, through the same *Jesus Christ* our Lord. *Amen.*

" Then the priest proceeds to the *Memento*, or commemoration of the dead, saying, *Remember also, O Lord, thy servants N. and N., who are gone before us with the sign of faith, and repose in the sleep of peace; praying for all the faithful departed in general, and in particular for those for whom he desires to offer this sacrifice.* Do you the same; and during this *Memento*, recommend in particular to God's mercy, through *Jesus Christ's* death and passion, the souls of your relations, friends, &c. such as are lately dead, or have been particularly recommended to your prayers; all such as you have any ways injured, or been an occasion of their sin; such as are in the greatest want of prayers, or have none to pray for them; in fine, all such as God would have you particularly to pray for; and conclude with the priest: *To these, O Lord, and to all that rest in Christ, grant, we beseech thee, a place of refreshment, light, and peace, through the same Christ our Lord.* *Amen.*

" After this *Memento* commemoration of the dead, the priest raising his voice a little, and striking his breast, says, *Nobis quoque peccatoribus, &c. And to us sinners, &c.* humbly craving mercy and pardon for his sins, and to be admitted to some part and society with the apostles and martyrs through *Jesus Christ*. Then kneeling down, and taking the sacred host in his hands, he makes the sign of the cross with it over the chalice, saying, *Through him, and with him, and in him, is to thee, O God the Father in the unity of the Holy Ghost, all honour and glory;* which last words he pronounces, elevating a little the host and chalice from the altar, and then kneels down, saying, with a loud voice. *Per omnia sancta sanctorum. For ever and ever. Ausw. Amen.* After which he recites aloud the *Pater noster*, or *Lord's Prayer*, the clerk answering at the end, *Sed libera nos a malo. But deliver us from evil.* In the mean time you may pray thus:

A prayer at the Nobis quoque peccatoribus.

We humbly implore thy mercy, O Lord for ourselves also: we beg pardon for all our sins; we desire to detest them, and to renounce them for ever: all our hope is in the multitude of thy

tender mercies, from which we confidently expect forgiveness, through *Jesus Christ*, and to be one day, through him admitted into the company of the blessed apostles and martyrs in thy heavenly paradise. In the mean time we desire to offer thee daily, through him, *all honor and glory.*

" At the *Pater noster* join with the priest in that sacred prayer; and at the conclusion of it, beg with him to be delivered from all evils, past, present, and to come; and by the intercession of the blessed Virgin, and all the saints, to be secured from sin, and all disturbances, through *Jesus Christ our Lord.*

" After this the priest breaks the host over the chalice, in remembrance of *Christ's* body being broken for us upon the cross; and he puts a small particle of the host into the chalice, praying that *the peace of the Lord may always be with us.* Then kneeling down, and rising up again, he says, *Agnus Dei, &c.* *Lamb of God, who takest away the sins of the world, have mercy on us.* He repeats this thrice; but at the third time, instead of *Have mercy on us*, he says, *Grant us peace.* After the *Agnus Dei*, the priest says three short prayers, by way of preparation for receiving the blessed sacrament; then kneeling down, and rising again, he takes the host, and striking his breast, he says thrice, *Exaudi, non sum dignus, &c.* *Lord, I am not worthy that thou shouldest enter under my roof; speak only the word, and my soul shall be healed.* After which he makes the sign of the cross with the host, saying, *The body of our Lord Jesus Christ preserve my soul to life everlasting, Amen.* And so receives it. Then after a short pause in mental prayer, he proceeds to the receiving of the chalice, using the like words: *The blood of our Lord Jesus Christ preserve my soul to life everlasting, Amen.* Then follows the communion of the people, if any are to receive.

" The devotion most proper for the people from the *Pater noster* till after the priest's communion, is to make, during that time, a *spiritual communion*; 1st, By a lively *faith* of the real presence in the blessed sacrament, of the Lamb of God slain for our sins, and of the abundance of graces which he brings with him to such as receive him worthy. 2nd y, By an ardent *desire* of partaking of this life-giving food. 3^{rdly}, By *humility* acknowledging and heartily *renouncing* their unworthiness and sins, which hinder them from daring to approach this heavenly table. 4^{thly}, By inflamed affections of love, aspiring after *Jesus Christ*, and an eternal union with him, inviting him to come at least spiritually into their souls, and to take full possession of all the powers of their souls, and to give them a large share in those graces which he usually bestows on the worthy communicant, &c. This is a devotion which may be made with great profit, not only as often as a person hears mass, but any other hour of the day: and the oftener the better. You may if you please make use of this form:—"

A spiritual communion.

O MY sweet Saviour Jesus Christ, thou art my Sovereign Good, the Fountain of all Good, my God and my All. I most firmly believe that for us sinners, and for our salvation, thou wast pleased to come down from heaven, and to take upon thee, by the mystery of thy incarnation, our human nature, and to become one of us, that so thou mightest be our High-Priest and our Victim: I most firmly believe that thou offeredst thyself upon the cross a sacrifice for us all, after having suffered many cruel torments for us; and that by thy glorious resurrection, and admirable ascension, thou hast opened the gates of heaven for us. I most firmly believe, that in these sacred mysteries thou art truly and really present, and that thy sacred body and blood are here offered up in sacrifice, and verily and indeed received by thy faithful, in remembrance of thy death. O how happy are those souls who worthily receive thee in this divine sacrament! O what graces, what sanctity do they receive from this Fountain of all sanctity! O that I were so happy as to be worthy to approach this day to thy heavenly banquet, and to feed on the food of life, the bread of angels! But alas! I am the most wretched of all sinners, who from my first coming to the use of reason, till this hour, have

innumerable ways offended thee, my God. My soul is overspread with an universal leprosy, covered on all sides with ulcers, and unclean and filthy beyond measure, and, therefore, infinitely unworthy to approach to the Lord of all purity and sanctity. In this lamentable state that I am, I dare not so much as look up towards thy altar, much less approach to it ; but with eyes and heart cast down, and with a deep sense of my manifold treasons, and great unworthiness, I humbly beg pardon of thee for all my sins, and implore thy mercy. O Fountain of mercy have compassion on me, and suffer me at least to sigh after thee ; and though I am unworthy of thy embraces, permit me, like the penitent *Magdalene*, to present myself at least before thy feet, and wash them in spirit with my tears ! O may thy sacred blood, which thou hast shed for all sinners, cleanse my poor soul this day from all its filth ! O come to me, dear Lord, in spirit, and take possession of all the powers of my soul ! recollect my memory in thee, enlighten my understanding, and enflame my will with thy love. O let me be thine, and thou mine, from henceforth and for ever ; and grant that nothing in life or death may ever separate me from thee any more. In this one prayer hear me, O Lord ; and in all things else do with me what thou wilt.

" After the communion, the priest takes the *lotiones*, or *ablutions* of wine and water, in the chalice, in order to consummate whatever may remain of the consecrated species. Then covering the chalice, he goes to the book, and reads a versicle of holy scripture, called the *Communion*; after which, he turns about to the people with the usual salutation, *Dominus robitcum*, and returning to the book, reads the collects or prayers called the *Post-Communion*. After which he again greets the people with *Dominus vobiscum*; and gives them leave to depart with *Ite missa est*; the clerk answering, *Deo Gratias, Thanks be to God*. Then the priest, bowing down before the altar, makes a short prayer to the blessed Trinity; and then turning about to the people, gives his blessing to them all, in the name of the blessed Trinity; and so concludes the mass, by reading the beginning of the gospel according to St. John, which the people hear standing, till these words, *Et Verbum caro factum est, and the word was made flesh*; when both priest and people kneel down, in reverence to the mystery of Christ's incarnation. At the end the clerk answers, *Deo gratias, thanks be to God*. And so the priest returns from the altar to the sacristy, and unvests himself, reciting in the meantime the *Benedicite*, or the canticle of the three children, inviting all creatures in heaven and earth to praise and bless the Lord. After the communion of the priest, you may pray as follows:"

A prayer after the Communion.

I RETURN thee now most hearty thanks, O my God, through Jesus Christ, thy Son, that thou hast been pleased to deliver him up to death for us, and to give us his body and blood, both as a sacrament and a sacrifice in these holy mysteries, at which thou hast permitted me, a most unworthy sinner, to assist this day. May all heaven and earth bless and praise thee for ever, for all thy mercies. O pardon me, dear Lord, all my distractions, and the manifold negligences which I have been guilty of this day in thy sight; and let me not depart without thy Benediction. Behold, I desire from this moment to give up myself, and all that belongs to me, into thy hands, and I beg that all my undertakings, all

my thoughts, words, and actions, may henceforward be levelled at thy glory, through the same Jesus Christ our Lord. Amen.

The beginning of the gospel of St. John.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was made nothing that was made. In him was life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was *John*. This man came for a witness, to bear witness of the light, that all men might believe through him. He was not the light, but was to bear witness of the light. That was the true light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to be made the sons of God; to them that believe in his name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us. And we saw his glory, the glory as of the only begotten of the Father, full of grace and truth.

A prayer after Mass.

I RENDER thee all possible praise and thanks, O sovereign Creator, for the favor I have this day received of thy bounty, and of which many better deserving christians are deprived. Receive, O Lord, my unworthy prayers, supply all my defects, pardon all my distractions and inde- votions, and grant that by the strength and virtue of those divine mysteries, I may go on cheerfully in the path of thy commandments, love, and service, amidst all the temptations, troubles, and dangers of my life's pilgrimage, till I shall one day happily arrive at thy heavenly kingdom, where with thy blessed angels and saints, I shall more clearly contemplate thee, more perfectly enjoy thee, and more understand- ingly celebrate thy infinite goodness and mercy, with uninterrupted canticles of eternal praise, admiration, and gratitude. *Amen.*

"Here also may be recited the *Tu Domine* and the *Benedicite* as they occur in the Devotions for Sundays and Holidays."

N. B. With regard to the vestments in which the priest says mass; that as the mass represents the passion of *Christ* and the priest there officiates in his person, so these vestments in which he officiates represent those with which *Christ* was ignominiously cloathed at the time of his passion. Thus the *Amice* represents the

rag or clout with which the Jews muffled our Saviour's face, when at every blow they bid him prophesy who it was that struck him, St. Luke xxii. 64. The *Alb* represents the white garment with which he was vested by *Herod*: the *Girdle*, *Maniple*, and *Stole* represent the cords and bands with which he was bound in the different stages of his passion. The *Chasuble*, or outward vestment, represent the purple garment with which he was clothed as a mock king; upon the back of which there is a cross to represent that which *Christ* bore on his sacred shoulders: Lastly, the priest's *Tonsure* or crown, is to represent the crown of thorns which our Saviour wore.

Moreover, as in the old law the priests, that were wont to officiate in sacred functions, had, by the appointment of God, *vestments* assigned for that purpose, as well for the greater decency and solemnity of the divine worship, as to signify and represent the virtues which God required of his ministers; so it was proper that in the church of the *New Testament*, *Christ's* ministers should in their sacred functions be distinguished in like manner from the laity by their sacred vestments; which might also represent the virtues which God requires in them: thus the *Amice*, which is first put upon the head, represents divine *hope*, which the apostle calls the *helmet of salvation*; the *Alb*, innocence of life;

the *Girdle*, with which the loins are begirt, *purity* and *chastity*; the *Maniple*, which is put upon the left arm, *patient-suffering* of the labours of this mortal life; the *Stole*, the sweet yoke of *Christ* to be born in this life in order to a happy immortality; in fine the *Chasuble*, which is uppermost, and covers all the rest, represents the virtue of charity.

In these vestments the church makes use of five colours, *viz.* the *White* on the feasts of our *Lord*, of the blessed Virgin, of the angels, and of the saints that were not martyrs; the *Red* on the feasts of Pentecost, of the finding and exaltation of the cross, and of the apostles and martyrs; the *Purple*, which is the penitential colour, in the penitential times of *Advent* and *Lent*, and upon vigils and *Ember-days*; the *Green* on most of the other *Sundays* and *Ferias* throughout the year; and the *Black* on *Good-Friday*, and in the masses for the dead.

We make a reverence to the altar upon which mass is said, because 'tis the seat of these divine mysteries, and a figure of *Christ*, who is not only our *priest* and *sacrifice*, but our *altar* too, inasmuch as we offer our prayers and sacrifices through him. Upon the *altar* we always have a *crucifix*, that as the mass is said in remembrance of *Christ's* passion and death, both priest and people may have before their eyes during this sacrifice, the image that puts them

in mind of his passion and death. And there are always lighted candles upon the altar during mass; as well to honor the victory and triumph of our Great King, which is there celebrated, by these lights, which are tokens of our *Joy* and of his *Glory*; as to denote the light of *Faith* with which we are to approach to him.

A method of hearing mass for the absent.

IT often happens that christians, through distance of place, indisposition, or other unavoidable impediments, are hindered from being able to be present at the great sacrifice of the mass: in which cases it is proper they should endeavour to assist therat, at least in spirit, which may be done with great fruit to their souls in this manner.

Let them make choice of a proper time in the morning, and either by themselves, or if they have a family, summoning them together, let them go into their oratory, and there present themselves in spirit before the altar of God: after having bewailed their misfortune in being kept at a distance from these heavenly mysteries, let them join themselves in heart and affection with all that are offering this sacrifice to God at that time: representing more particularly to themselves that mass which is then offered in the place where they commonly hear mass;

and applying themselves to the same devotions they commonly use in time of hearing mass.

Thus for example: at the *Confiteor*, let them confess their sins with a hearty repentance: at the *Kyrie Eleison*, let them cry out to God for mercy; at the *Gloria in excelsis*, let them give adoration and glory to God; at the *Collects*, let them recommend to him their own and the church's necessities; at the *Epistle* and *Gospel*, let them beg God's grace, that they may conform their lives to his holy Word; and in like manner let them accommodate their devotion to all the other parts of the mass; remembering always the *four Intentions* of the sacrifice; the *Passion of Christ*, and a *Spiritual Communion*: uniting themselves in every part of this sacrifice with *Jesus Christ*, and offering themselves to God with him and through him.

THE MANNER OF SERVING AND ANSWERING AT MASS.

The clerk or servitor kneeling at the left hand of the priest, shall answer him as follows:

Priest. INTROIBO ad altare Dei.

Clerk. Ad Deum, qui laetificat juventatem meam.

Pr. Judica me, Deus, & discerne causam meam; de gente non sancta; ab homine iniquo & deluso erue me.

Cl. Quia tu es, Deus, fortitudo mea, quare
me repulisti, & quare tristis incedo dum affligit
me inimicus?

Pr. Emitte lucem tuam & veritatem tuam:
ipsa me deduxerunt, & adduxerunt in montem
sanctum tuum, & in tabernacula tua.

Cl. Et introibo ad altare Dei: ad Deum, qui
lætificat juventutem meam.

Pr. Confitebor tibi in cithara, Deus, Deus
meus: quare tristis es anima mea, & quare
contubas me?

Cl. Spera in Deo, quoniam adhuc confitebor
illi: salutare vultus mei, & Deus meus.

Pr. Gloria Patri, & Filio, & Spiritui Sancto.

Cl. Sicut erat in Principio, & nunc, & semper,
& in sæcula sæculorum. *Amen.*

Pr. Introibo ad altare Dei.

Cl. Ad Deum, qui lætificat juventutem
meam.

Pr. Adjutorium nostrum in nomine Domini.

Cl. Qui fecit cœlum & terram.

Pr. Confiteor Deo, &c.

Cl. Misereatur tui omnipotens Deus, &
missis peccatis tuis, perducat te ad vitam æternam.

Pr. Amen.

Cl. Confiteor Deo omnipotenti, beatæ Mariæ
semper Virgini, beato Michaeli Archangelo,
beato Joanni Baptista, sanctis Apostolis Petro
& Paulo, omnibus sanctis, & tibi, Pater, qui
peccavi nimis cogitatione, verbo & opere [*here*]

he strikes his breast thrice] meā culpā, meā
culpā, meā maximā culpa. Ideo precor beatam
Mariam semper Virginem, beatum Michaëlem,
Archangelum, beatum Joannem Baptistam,
sanctos Apostolos Petrum & Paulum omnes
sanctos, & te, Pater, orare pro me ad Dominum
Deum nostrum.

Pr. Misereatur vestri, &c.

Cl. Amen.

Pr. Indulgentiam, absolutionem, &c.

Cl. Amen.

Pr. Deus tu conversus, vivificabis nos.

Cl. Et plebs tua lætabitur in te.

Pr. Ostende nobis, Domine misericordiam
tuam.

Cl. Et salutare tuum da nobis.

Pr. Domine, exaudi orationem meam.

Cl. Et clamor meus ad te veniat.

Pr. Dominus vobiscum.

Cl. Et cum spiritu tuo.

Pr. Kyrie eleison.

Cl. Kyrie eleison.

Pr. Kyrie eleison.

Cl. Christe eleison.

Pr. Christe eleison.

Cl. Christe eleison.

Pr. Kyrie eleison.

Cl. Kyrie eleison.

Pr. Kyrie eleison.

Pr. Dominus vobiscum, or Flectamus genua.

Cl. Et cum spiritu tuo, or Levate.

Pr. Per omnia sæcula sæculorum.

Cl. Amen.

Lt the end of the Epistle, say,

Deo gratias.

The Epistle, Gradual and Alleluiah, or Tract being read, remove the mass book to the right hand of the altar, making a reverence as you pass before the middle of the altar. Let the clerk ever kneel or stand on the contrary side to the mass book.

Pr. Dominus vobiscum.

Cl. Et cum spiritu tuo.

Pr. Sequentia sancti Evangelii secundum, &c.

Making the sign of the cross, say,

Cl. Gloria tibi, Domine.

Make a reverence at the beginning and ending of the Gospel, and at the name of JESUS; and at the end say,

Cl. Laus tibi, Christe,

Pr. Dominus vobiscum.

Cl. Et cum spiritu tuo.

Here the clerk is to give wine and water, and prepare the basin, water and towel for the priest. The priest having washed, let him kneel in his former place, and answer,

Pr. Orate Fratres, &c.

Cl. Suscipiat Dominus sacrificium de manibus
tuis ad laudem & gloriam nominis sui ad
utilitatem quoque nostram, totiusque ecclesiæ
suæ sanctæ.

Pr. Per omnia sæcula sæculorum.

Cl. Amen.

Pr. Dominus vobiscum.

Cl. Et cum spiritu tuo.

Pr. Sursum corda.

Cl. Habemus ad Dominum

Pr. Gratias agamus Domino Deo nostro.

Cl. Dignum & justum est.

At Sanctus, Sanctus, Sanctus, &c. *ring the little bell, where it is customary.*

And again, when you see the priest spread his hands over the chalice, give warning by the bell of the consecration which is about to be made. Then holding up the vestment with your left hand and having the bell in your right, ring during the elevation of the Host; which being ended, you must kiss the vestment; and presently do the same at the elevation of the chalice. As often as you pass by the blessed Sacrament, you must adore on your knees.

Pr. Per omnia sæcula sæculorum.

Cl. Amen.

Pr. Expte nos inducas in temptationem.

Cl. Sed libera nos a malo.

Pr. Per omnia sæcula sæculorum.

Cl. Amen.

Pr. Pax domini sit semper vobiscum.

Cl. Et cum spiritu tuo.

The priest's communion being ended, be ready to give first wine, and then wine and water, (but if there be communicants; first proride them a towel, and say the Confiteor). Then remove the book to the left hand of the altar, take away the towel from the communicants, if there were any, and return to your former place.

Pr. Dominus vobiscum.

Cl. Et cum spiritu tuo.

Pr. Per omnia sæcula sæculorum.

Cl. Amen.

Pr. Ite, Missa est; or Benedicamus Domino.

Cl. Deo gratias.

In masses for the dead.

Pr. Requiescant in pace.

Cl. Amen.

Remore the book, if it be left open; kneel and take the priest's blessing.

Pr. Pater, & Filius, & spiritus sanctus.

Cl. Amen.

At the beginning of the Gospel.

Pr. Dominus vobiscum.

Cl. Et cum spiritu tuo.

Pr. Initium, or Sequentia Sancti Evangelii, &c.

Cl. Gloria tibi, Domine.

At the end say, Deo gratias.

Put out the candles, and lay up all decently and carefully.

**OTHER DEVOTIONS PROPER FOR SUNDAYS
AND HOLIDAYS.**

'The Hymn *Te Deum*.

WE praise thee, O God; we acknowledge thee
to be our Lord.

Thee the Father everlasting, all the earth doth
worship.

To thee the angels, to thee the heavens, and
all the powers.

To thee the cherubim and seraphim cry out
without ceasing:

Holy, holy, holy, Lord God of Sabaoth:

Full are the heavens and the earth of the
majesty of thy glory.

Thee the glorious choir of the apostles,

Thee the laudable company of the prophets,

Thee the white-robed army of martyrs doth
praise.

Thee the holy church throughout the world
doth acknowledging,

The Father of incomprehensible Majesty,

Thy adorable, true and only Son;

And the Holy Ghost the Paraclete.

Thou, O Christ, art the King of Glory,

Thou art the everlasting Son of the Father.

Thou being to take upon thee to deliver man,
didst not disdain the virgin's womb

Thou having overcome the sting of death, hast
opened to believers the kingdom of heaven.

Thou sittest at the right-hand of God in the glory of the Father.

Thee we believe to be the judge to come.

We beseech thee therefore to help thy servants, whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy saints in eternal glory.

O Lord save thy people, and bless thy inheritance.

And govern them ; and exalt them for ever.

Every day we magnify thee,

And we praise thy name for ever and ever.

Vouchsafe, O Lord, to keep us this day without sin.

Have mercy on us, O Lord, have mercy on us.

Let thy mercy, O Lord, be upon us ; as we have put our trust in thee.

In thee, O Lord, have I put my trust : let me not be confounded for ever.

The Benedicite ; or canticle of the three children in the fiery furnace. Daniel iii.

ALL ye works of the Lord, bless the Lord, praise and exalt him above all for ever.

O ye angels of the Lord, bless the Lord ; O ye heavens, bless the Lord.

O all ye waters that are above the heavens, bless the Lord ; O all ye powers of the Lord, bless the Lord.

O ye sun and moon, bless the Lord; O ye stars of heaven, bless the Lord.

O every shower and dew, bless ye the Lord; O all ye spirits of God, bless the Lord.

O ye fire and heat, bless the Lord; O ye cold and heat, bless the Lord.

O ye dews and hoary frost, bless the Lord; O ye frost and cold, bless the Lord.

O ye ice and snow, bless the Lord; O ye nights and days, bless the Lord.

O ye light and darkness, bless the Lord; O ye lightnings and clouds, bless the Lord.

O let the earth bless the Lord; let it praise and exalt him above all for ever.

O ye mountains and hills, bless the Lord; O all ye things that spring up in the earth, bless the Lord.

O ye fountains, bless the Lord; O ye seas and rivers, bless the Lord.

O ye whales and all that move in the waters, bless the Lord; O all ye fowls of the air, bless the Lord.

O all ye beasts and cattle, bless the Lord; O ye sons of men, bless the Lord.

O let *Israel* bless the Lord; let them praise him and exalt him above all for ever.

O ye priests of the Lord, bless the Lord; O ye servants of the Lord, bless the Lord.

O ye spirits and souls of the just, bless the Lord; O ye holy and humble of heart, bless the Lord.

O Ananias, Azarias, and Misael, bless ye the Lord, praise and exalt him above all for ever.

Let us bless the Father and the Son with the Holy Ghost; let us praise him and magnify him for ever.

Blessed art thou, O Lord, in the firmament of heaven; and worthy of praise, and glorious, and magnified for ever.

PSALMS OF ADORATION, PRAISE, AND THANKSGIVING.

PSALM xciv.

1 *An exhortation to praise God, 3 for his greatness, 6 and for his goodness; 8 and not to tempt him.*

1 COME, let us praise the Lord with joy; let us joyfully sing to God our Saviour.

2 Let us present ourselves before him with thanksgiving, and make a joyful noise to him with psalms.

3 For the Lord is a great God, and a great King above all gods, *For the Lord will not reject his people.*

4 For in his hand are all the bounds of the earth, and the heights of the mountains are his.

5 For the sea is his, and he made it; and his hands formed the dry land.

6 Come let us adore and fall down *before* God ; let us weep before the Lord that made us.

7 For he is the Lord our God ; and we are his people, and the sheep of his pasture.

8. To-day if you shall hear his voice, harden not your hearts.

9. As in the provocation, according to the day of temptation in the wilderness, where your fathers tempted me ; they tried me, and saw my works.

10 Forty years long was I offended with that generation : and I said, these *men* always err in their heart,

11 And *they* have not known my ways ; so I swore in my wrath, if they shall enter into my rest.

12 Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

PSALM xcix.

1 A *psalm of praise.* 3 for God's *majesty.*
5 for his *mercy and truth.*

1. SING joyfully to God all the earth. Serve ye the Lord with gladness.

2 Come in before his presence with exceeding great joy.

3 Know ye that the Lord he is God ; he made us, and not we ourselves.

4 We are his people and the sheep of his pasture. Go ye into his gates with praise, into his courts with hymns, and give glory to him.

5 Praise ye his name, for the Lord is sweet; his mercy endureth for ever, and his truth to generation and generation. Glory, &c.

PSALM cii.

1 *God's boundless mercies, 15 Their perpetuity,
20 the reward of the righteous.*

1 BLESS the Lord, O my soul, and let all that is within me praise his holy name.

2 Bless the Lord, O my soul, and never forget all he hath done for thee.

3 Who mercifully forgiveth all thy iniquities; who healeth all thy diseases.

4 Who redeemeth thy life from destruction; who crowneth thee with mercy and compassion.

5 Who satisfieth thy desire with good things: thy youth shall be renewed like the eagle's.

6 The Lord doth mercies; and judgment for all that suffer wrong.

7 He hath made his ways known to Moses; his wills to the children of Israel.

8 The Lord is compassionate and merciful: long-suffering, and plenteous in mercy.

9 He will not always be angry; nor will he threaten for ever.

10 He hath not dealt with us according to our sins, nor rewarded us according to our iniquities.

11 For according to the height of the heaven above the earth, he hath strengthened his mercy towards them that fear him.

12 As far as the East is from the West, so far hath he removed our iniquities from us.

13 As a father hath compassion upon his children, so hath the Lord compassion on them that fear him.

14 For he knoweth our frame: he remembereth that we are dust.

15 Man's days are as grass: as the flower of the field so shall he flourish.

16 For the spirit shall pass in him; and he shall not be, and he shall know his place no more.

17 But the mercy of the Lord is from eternity, and unto eternity upon them that fear him.

18 And his justice unto children's children, to such as keep his covenant.

19 And are mindful of his commandments to do them.

20 The Lord hath prepared his throne in heaven, and his kingdom shall rule over all.

21 Bless the Lord all ye his angels: you that are mighty in strength, and execute his word, hearkening to the voice of his orders.

22 Bless ye the Lord all ye his host; you ministers of his who do his will.

23 Bless ye the Lord all his works, in every place of his dominion. O my soul, bless thou the Lord. Glory, &c.

PSALM cxvi.

A prediction of joy to all nations at the coming of the Messiah.

1 O PRAISE the Lord all ye nations : praise him all ye people.

2 Because his mercy is confirmed upon us: and the truth of the Lord remaineth for ever. Glory, &c.

PSALM cxxxvii

1 David praiseth God for his benefits, 5 for his glory, 7 trust in the Lord.

1 I WILL praise thee, O Lord, with my whole heart; for thou hast heard the words of my mouth.

2 I will sing praise to thee in the sight of the angels - I will worship towards thy holy temple, and I will give glory to thy name.

3 For thy mercy and for thy truth ; thou hast magnified thy name above all.

4 In what day soever I shall call upon thee, hear me : thou shall multiply strength in my soul.

5 May all the kings of the earth give glory to thee, O Lord ; for they have heard all the words of thy mouth.

6 And let them sing in the ways of the Lord,
for great is the glory of the Lord.

7 For the Lord is high, and looketh on the
low: and the high he knoweth afar off.

8 If I shall walk in the midst of tribulation,
thou wilt quicken me: and thou hast stretched
forth thy hand against the wrath of my enemies;
and thy right hand hath saved me.

9 The Lord will repay for me. Thy mercy
O Lord, endureth for ever: O despise not the
works of thy hands. Glory, &c.

PSALM cxlviii. *Alleluia.*

*The Psalmist exhorteth the celestial, 7 the ter-
restrial, 11 and the rational creatures to praise
the Creator.*

1 PRAISE ye the Lord from the heavens:
praise ye him in the high places.

2 Praise ye him all his angels: praise ye him
all his hosts.

3 Praise ye him, O sun and moon: praise ye
him all ye stars and light.

4 Praise ye him ye heavens of heavens: and
let all the waters that are above the heavens
praise the name of the Lord.

5 For he spoke the word, and they were
made: he commanded, and they were created.

6 He hath established them for ever, and for
ages of ages: he hath made a decree, and it shall
not pass away.

7 Praise the Lord from the earth, ye dragons, and all ye deeps.

8 Fire, hail, snow, ice; stormy winds which fulfil his word.

9 Mountains and all hills; fruitful trees and all cedars.

10 Beasts and cattle; serpents and feathered fowls.

11 Kings of the earth and all people; princes, and all judges of the earth.

12 Young men and maidens; let the old with the younger praise the name of the Lord, because his name alone is exalted.

13 The praise of him is above heaven and earth; and he hath exalted the horn of his people.

14 A hymn to all his servants; to the children of *Israel*, a people approaching to him. Glory, &c.

PSALM cl.

1 *An exhortation to praise God, 3 with all kind of instruments.*

1 PRAISE ye the Lord in his holy places; praise ye him in the firmament of his power.

2 Praise ye him for his mighty acts; praise ye him according to the multitude of his greatness.

3 Praise him with sound of trumpet; praise him with psaltery and harp.

4 Praise him with a timbrel and choir; praise him with strings and organs.

5 Praise him on high sounding cymbals; praise him on cymbals of joy: let every spirit praise the Lord. Glory, &c.

The BENEDICTUS, or canticle of ZACHARIAS.

St. Luke i.

1 *A thanksgiving for the inestimable benefit of Christ's Incarnation. 9 A prophecy concerning St. John the baptist, addressed to himself.*

1 BLESSED be the Lord God of *Israel*, because he hath visited, and wrought the redemption of his people;

2 And he hath raised up a horn of salvation to us, in the house of *David* his servant;

3 As he spoke by the mouth of his holy prophets, who are from the beginning;

4 Salvation from our enemies, and from the hand of all that hate us;

5 To perform mercy to our Fathers, and to remember his holy testament.

6 The oath which he swore to *Abraham* our father, that he would grant to us;

7 That being delivered from the hand of our enemies, we may serve him, without fear.

8 In holiness and justice before him all our days.

9 And thou, Child, shalt be called the Prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways.

10 To give knowledge of salvation to his people, unto the remission of their sins.

11 Through the bowels of the mercy of our God, in which the Orient from on high hath visited us.

12 To enlighten them that sit in darkness, and in the shadow of death; to direct our feet into the way of peace. Glory, &c.

Our most holy Father Pope Benedict XIV. earnestly recommended to the pastors of souls to repeat Acts of Faith, Hope, Charity, and Contrition for sin, from the altar with their people, before or after divine service, every Sunday and Holy-Day. And to encourage the faithful to practise the same privately, he granted a plenary indulgence to every one of the faithful who shall recite them devoutly once every day, without interruption, for a month; and on any day within that month shall devoutly approach to the sacraments of Penance and the Holy Communion, and pray for the good of the church and for peace among christians. The same indulgence was confirmed by Pope Clement XIII.

Pope Clement XIV, April 5, 1772, embracing with his paternal charity, all the faithful of Christ, who dicell amongst Heretics and Infidels, and intending to promote amongst them the most pious and wholesome use of making very frequent acts of the theological virtues of Faith, Hope, and Charity, has been pleased to grant an indulgence of seven years, and of as many quadragena or forty days to every one of the faithful of Christ above-mentioned, for every time, when being disposed at least by contrition of heart, they shall attentively and devoutly recite the said acts. Which grant is to stand good for all future times. This indulgence may be applied by way of suffrage to the faithful departed,

ACTS OF FAITH, HOPE, AND CHARITY, RECOMMENDED TO THE FREQUENT USE OF THE FAITHFUL.

A prayer to be said before these Acts.

O ALMIGHTY and eternal God, grant to us the increase of Faith, Hope, and Charity, and that we may deserve to obtain what thou promisest, make us to love what thou commandest, Through Christ our Lord. *Amen.*

An Act of Faith.

I FIRMLY believe there is one God, and that in this one God there are three persons, the Father, the Son, and the Holy Ghost: That the Son took to himself the nature of Man from the Virgin Mary's womb, by the operation of the power of the Holy Ghost, and that in this our human nature, he was crucified and died for us, that afterwards he rose again, and ascended up into heaven, from whence he shall come to repay the just everlasting glory, and the wicked everlasting punishment: Moreover I believe whatsoever else the catholic church proposes to be believed, and this because God, who is the sovereign truth, which can neither deceive nor be deceived, has revealed all these things to this his church.

L

An Act of Hope.

O MY God, relying on thy almighty power, and thy infinite mercy and goodness, and because thou art faithful to thy promises, I trust in thee that thou wilt grant me forgiveness of my sins, through the merits of Jesus Christ thy Son; and that thou wilt give me the assistance of thy grace, with which I may labour to continue to the end, in the diligent exercise of all good works, and may deserve to obtain the glory which thou hast promised in heaven.

An Act of Charity.

O LORD, my God, I love thee with my whole heart, and above all things, because thou, O God, art the sovereign good; and for thy own infinite perfections, art most worthy of all love. And for thy sake, I also love my neighbour ~~as~~ myself.

An Act of Contrition.

O MY God, for the sake of thy sovereign goodness, and infinite perfection, which I love above all things, I am exceedingly sorry from the bottom of my heart, and am grieved for having offended, by my sins, this thy infinite goodness: and I firmly resolve, by the assistance of thy

grace, never more to offend thee for the time to come, and carefully to avoid the occasions of sin.

An universal prayer for all things necessary to Salvation.

O MY God, I *believe* in thee, do thou strengthen my faith. All my *hopes* are in thee, do thou secure them. I *love* thee with my whole heart, teach me to *love* thee daily more and more. I am sorry that I have offended thee; do thou increase my *sorrow*.

I *adore* thee as my first beginning. I *aspire* after thee as my last end. I give thee *thanks* as my constant Benefactor. I *call* upon thee as my sovereign Protector.

Vouchsafe, O my God, to conduct me by thy *wisdom*, to restrain me by thy *justice*, to comfort me by thy *mercy*, to defend me by thy *power*.

To thee I desire to consecrate all my thoughts, words, actions, and sufferings; that henceforward I may think of thee, speak of thee, willingly refer all my actions to thy greater glory; and suffer willingly whatever thou shalt appoint.

Lord, I desire that in all things thy *will* may be done, because it is thy *will*, and in the manner thou willest.

I beg of thee to enlighten my *understanding*, to inflame my *will*, to purify my *body*, and to sanctify my *soul*.

Give me strength, O my God, to expiate my *offences*, to overcome my *temptations*, to subdue my *passions*, and to acquire the *virtues* proper for my state.

Fill my heart with a tender *affection* for thy goodness, a *hatred* for my faults, a *love* for my neighbour, and a *contempt* for the world.

Let me always remember to be submissive to my *superiors*, condescending to my *inferiors*, faithful to my *friends*, and charitable to my *enemies*.

Assist me to overcome sensuality by *mortification*, avarice by *alms-deeds*, anger by *meekness*, and tepidity by *devotion*.

O my God, make me prudent in my undertakings, courageous in dangers, patient in afflictions, and humble in prosperity.

Grant that I may be ever attentive at my prayers, temperate at my meals, diligent in my employments, and constant in my resolutions.

Let my conscience be ever upright and pure, my exterior modest, my conversation edifying, and my comportment regular.

Assist me, that I may continually labour to overcome *nature*, to correspond with thy *grace*, to keep thy *commandments*, and to work out my *salvation*.

Discover to me, O my God, the nothingness of *this world*, the greatness of *heaven*, the shortness of *time*, and the length of *eternity*.

Grant that I may prepare for *death*, that I may fear thy *judgments*, that I may escape *hell*, and in the end obtain *heaven*, through Jesus Christ. Amen.

A PARAPHRASE ON THE LORD'S PRAYER.***Our Father who art in heaven.***

O ALMIGHTY Lord, and Maker of heaven and earth, infinite in majesty, is it possible that thy love and goodness for us should be so great, as to suffer such poor worms as we are to call thee *Father*! O make us ever dutiful children to such a Parent! O my soul, ever remember this dignity to which thou art raised, of being a child of God; and see thou never degenerate, by making thyself a slave to sin and the devil. O most holy Father, who dwellest in heaven, and heavenly souls, raise my heart to thee; and teach me, by thy interior grace, to pray to thee this day with due attention, devotion, humility, and faith.

Hallowed be thy name.

THE first thing that I beg of thee, O heavenly Father, is the greater honor and glory of thy Name. I rejoice with all my soul, that in thyself thou art infinitely happy, and infinitely glorious, and that thou art eternally adored, praised,

and glorified, by all thy angels and saints. But, alas! O Lord, how little art thou known in this miserable world, how little art thou loved here, how little art thou served! How is thy name blasphemed all the day, even by them that call themselves christians! How many millions of souls in all parts of the world, though made to thy own image and likeness, and redeemed by the precious blood of thy only Son, live and die in infidelity, error, and vice, to the great dishonor of thy holy name! O when shall so great an evil be remedied! O that I could do any thing to remedy it! O that I could worthily promote the honor and glory of thy name! O that I could make it known to all nations! O that, like the blessed in heaven, we were all happily united in praising, blessing, and loving thee! But this must be the work of thy grace, O Lord: and this grace I beg of thee this day, that so both I and all the world may ever adore, praise, and love thee; and not only in words, but much more in our lives, shew forth the glory of thy name.

Thy kingdom come.

HEAVEN is the seat of thy eternal kingdom, O Lord; there thou livest and reignest for ever. But whilst we are here in this mortal life, thy Kingdom is within us, as often as thou reignest

within our souls by thy grace, and by thy love: I earnestly beg, both for myself and for all others, a share in thy eternal kingdom, that we may there be witnesses of thy glory, and see, love, praise, and enjoy thee for ever. In the mean time I beg, that the kingdom of thy grace, and of thy love, may come into our souls; that thou mayest ever reign in us without controul; and make us all according to thy own heart, that nothing in us may any more presume to rebel against thee, the true King of hearts; but that we may be ever faithful servants and subjects of thy love.

Thy will be done on earth, as it is in heaven.

THE blessed in heaven have no other will, O Lord, but thine: this will of thine they ever adore; this they eternally embrace and love; this they readily and cheerfully obey. O that we poor banished children of *Adam* here upon earth, did in like manner adore, embrace, and love thy will! O that we obeyed it in like manner! Lord, 'tis my sincere desire and hearty prayer, that from henceforth thy holy will may be done by us in all things. O grant, that from this moment thy will may be the rule of all our actions; and that in all our deliberations, like the convert St. *Paul*, we may ever cry out to thee, *Lord, what wouldest thou have me to do?*

O grant, that in all our sufferings we may ever have a perfect conformity to thy holy will.

Give us this day our daily bread.

THE bread of our souls, which is to support us during this day of our mortality, and to feed and nourish us to life everlasting, is no other, O Lord, than thy only Son, who has said, *I am the living bread that came down from heaven; he that eateth of this bread shall live for ever: and the bread that I will give, is my flesh, for the life of the world.* This bread of life we earnestly beg of thee; this we desire often to receive sacramentally; this we desire daily to receive spiritually, for the nourishing of our souls with thy heavenly grace, from this fountain of grace. O come, dear Jesus, into our poor famished souls, satisfy our hunger here this day with this heavenly bread, till we come to the more happy day of eternity; where all veils being withdrawn, we shall for ever feed upon thy divinity. In the mean time, as to the necessities of this life, grant us what in thy wisdom thou seest best for us, and most conduced to thy honor and our eternal welfare.

*And forgive us our trespasses, as we forgive them
that trespass against us.*

OUR sins, O Lord, are innumerable; the debt that we owe thee is infinite; and we are poor

and miserable, unable of ourselves to discharge the least part of this debt, or to make satisfaction for the least of these sins. But prostrate in spirit before thee, we humbly implore thy mercy. We desire to offer thee the sacrifice of a contrite and humble heart. We offer thee the death and passion of thy only Son, which he has made over to us for the discharge of our debts. And as he has promised forgiveness to them that forgive, we here from our hearts forgive all that have offended us, and hope through him to find forgiveness from thee.

Lead us not into temptation.

ALAS ! O Lord, man's life upon earth is a continual temptation. We are encompassed on all sides with mortal enemies ; the world, the flesh, and the devil, are ever attacking us with united forces. Our only hope in all these dangers and conflicts is in thy strength and protection. O stand thou for us, and we care not who is against us. We believe that thou art faithful, and wilt not suffer us to be tempted above our strength. O never suffer us to forsake thee ; and we know thou wilt never forsake us. Let not the devil circumvent us by his frauds and deceits ; nor ever glory that he has prevailed over us ; arm us both against the terrors and flatteries of the world, and all the dangers of our passions and

concupiscences. And whatever trials thou art pleased to send us, let thy supporting grace ever carry us through them with advantage to our souls : that by thy favour and mercy we may be faithful unto death, and so receive the crown of life.

But deliver us from evil. Amen.

O SOVEREIGN Good, the fountain of all our good, deliver us from all our evils ; from our sins, and the punishments we deserve for them : from wars, plagues, famines, and such like scourges, which we have too much reason to apprehend hanging over our heads, from thy justice and our impenitence : from heresy and schism, and all that blindness of soul which self-conceit, and pride expose us to. In fine, from a hardened heart, from final impenitence, and everlasting damnation ; from all these evils, for thy own goodness sake, O Lord, deliver us, through Jesus Christ thy Son our Lord. *Amen.*

The Symbol, or Creed of St. Athanasius.

WHOSOEVER will be saved, before all things it is necessary that he hold the catholic faith.

Which faith, except every one do keep entire and unviolated, without doubt he shall perish everlastingily.

Now the catholic faith is this: that we worship one God in Trinity, and Trinity in Unity.

Neither confounding the persons, nor dividing the substance.

For one is the person of the Father, another, of the Son, another of the Holy Ghost.

But the Godhead of the Father, and of the Son, and of the Holy Ghost, is all one, the glory equal, the majesty co-eternal.

Such as the Father is, such is the Son, and such is the Holy Ghost.

The Father is uncreated, the Son is uncreated, and the Holy Ghost uncreated.

The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal, and the Holy Ghost eternal.

And yet they are not three Eternals, but one Eternal.

As also they are not three Uncreated, nor three Incomprehensibles; but one Uncreated, and one Incomprehensible.

In like manner the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty.

And yet they are not three AlUITties, but one Almighty.

So the Father is God, the Son is God, and the Holy Ghost is God.

And yet they are not three Gods, but one God.

So likewise the Father is Lord, the Son is Lord, and the Holy Ghost is Lord.

And yet they are not three Lords, but one Lord.

For as we are compelled by the christian truth to acknowledge every person by himself to be God and Lord.

So are we forbidden by the catholic religion to say there are three Gods or three Lords.

The Father is made of no one, neither created nor begotten.

The Son is from the Father alone, not made, nor created, but begotten.

The Holy Ghost is from the Father, and the Son, not made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

And in this Trinity there is nothing before or after, nothing greater or less; but the whole three Persons are co-eternal to one another, and co-equal.

So that in all things, as has been already said above, the Unity is to be worshipped in Trinity, and the Trinity in Unity.

He therefore that will be saved must thus think of the Trinity.

Furthermore it is necessary to everlasting salvation, that he also believe rightly the incarnation of our Lord Jesus Christ.

Now the right faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is both God and Man.

He is God of the substance of his Father, begotten before the world; and he is Man of the substance of his Mother, born in the world;

Perfect God and perfect Man; of a rational soul, and human flesh subsisting.

Equal to the Father according to his Godhead; and less than the Father according to his Manhood.

Who although he be both God and Man, yet he is not two, but one Christ.

One, not by the conversion of the Godhead into flesh; but by the taking of the Manhood unto God.

One altogether, not by confusion of substance, but by unity of person.

For as the rational soul and the flesh is one man, so God and Man is one Christ.

Who suffered for our salvation, descended into hell, rose again the third day from the dead.

He ascended into heaven; he sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the living and the dead.

At whose coming all men shall rise again with their bodies; and shall give an account of their own works.

And they that have done good shall go into life everlasting; and they that have done evil into everlasting fire.

This is the catholic faith, which except a man believe faithfully and steadfastly, he cannot be saved. Glory, &c.

**The VESPERS, or EVEN-SONG for SUNDAYS,
according to the ROMAN BREVIARY.**

Our Father, &c. *Hail Mary, &c.*

V. Incline unto my aid, O God. *R.* O Lord, make haste to help me. *V.* Glory be to the Father, &c. *R.* As it was in the beginning, &c. Alleluia.

Anthem. The Lord said.

PSALM CIX. *Dixit Dominus.*

1 THE Lord said to my Lord: sit thou at my right hand,

2 Until I make thy enemies thy footstool.

3 The Lord will send forth the sceptre of thy power out of Sion: rule thou in the midst of thy enemies.

4 With thee is the principality in the day of thy strength, in the brightness of the saints, from the womb before the day-star, I begot thee.

5 The Lord hath sworn, and he will not repent: thou art a priest for ever, according to the order of *Melchisedec*.

6 The Lord at thy right hand hath broken kings in the day of his wrath.

7 He shall judge among nations, he shall fill ruins; he shall crush the heads in the land of many.

8 He shall drink of the torrent in the way: therefore shall he lift up the head. Glory, &c.

Anthem. The Lord said to my Lord: sit thou on my right hand. *Anth.* Faithful.

PSALM CX. *Confitebor tibi.*

1 I WILL praise thee, O Lord, with my whole heart: in the council of the just, and in the congregation.

2 Great are the works of the Lord, sought out according to all his wills.

3 His work is praise and magnificence, and his justice continueth for ever and ever.

4 He hath made a remembrance of his wonderful works, being a merciful and gracious Lord: he hath given food to them that fear him.

5 He will be mindful for ever of his covenant; he will shew forth to his people the power of his works.

6 That he may give them the inheritance of the gentiles; the works of his hands are truth and judgment.

7 All his commandments are faithful, confirmed for ever and ever; made in truth and equity.

8 He hath sent redemption to his people: he hath commanded his covenant for ever.

9 Holy and terrible is his name. The fear of the Lord is the beginning of wisdom.

10 A good understanding to all that do it: His praise continueth for ever and ever, Glory, &c.

Anthem. Faithful are all his commandments, confirmed for ever and ever. *Anthem.* In his commandments.

PSALM cxii. *Beatus vir.*

1 BLESSED is the man that feareth the Lord; he shall delight exceedingly in his commandments.

2 His seed shall be mighty upon earth; the generation of the righteous shall be blessed.

3 Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

4 To the righteous a light is risen up in darkness. He is merciful, and compassionate, and just.

5 Acceptable is the man that sheweth mercy and lendeth: he shall order his words with judgment, because he shall not be moved for ever.

6 The just man shall be in everlasting remembrance: he shall not fear the evil hearing.

7 His heart is ready to hope in the Lord ; his heart is strengthened ; he shall not be moved until he look over his enemies.

8 He hath distributed, he hath given to the poor : his justice remaineth for ever and ever : his horn shall be exalted in glory.

9 The wicked shall see, and shall be angry : he shall gnash with his teeth, and pine away : the desire of the wicked shall perish. Glory, &c.

Anthem. In his commandments he delights exceedingly. *Anthem.* Let the name of the Lord.

PSALM cxii. *Laudate pueri.*

1 PRAISE the Lord, ye children : praise ye the name of the Lord.

2 Blessed be the name of the Lord, from henceforth now and for ever.

3 From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

4 The Lord is high above all nations ; and his glory above the heavens.

5 Who is as the Lord our God, who dwelleth on high, and looketh down on the low things in heaven and in earth ?

6 Raising up the needy from the earth, and lifting up the poor out of the dunghill.

7 That he may place him with princes, with the princes of his people.

8 Who maketh a barren woman to dwell in a house, a joyful mother of children. Glory, &c.

Anthem. Let the name of the Lord be blessed for ever. *Anthem.* We that live.

PSALM cxiii. *In exitu Israel.*

1 WHEN *Israel* went out of *Egypt*, the house of *Jacob* from a barbarous people.

2 *Judea* was made his sanctuary, *Israel* his dominion.

3 The sea saw, and fled ; *Jordan* was turned back.

4 The mountains skipped like rams, and the hills like the lambs of the flock.

5 What ailed thee, O thou sea that thou didst flee ? and thou, O *Jordan*, that thou wast turned back ?

6 Ye mountains that ye skipped like rams, and ye hills like the lambs of the flock.

7 At the presence of the Lord the earth was moved ; at the presence of the God of *Jacob*.

8 Who turned the rock into pools of waters, and the stony hills into fountains of waters,

9 Not to us, O Lord, not to us ! but to thy name give glory.

10 For thy mercy and for thy truth's sake, lest the gentiles should say, where is their God ?

11 But our God is in heaven ; he hath done all things whatsoever he would.

12 The idols of the gentiles are silver and gold ; the works of the hands of men.

13 They have mouths and speak not ; they have eyes and see not.

14 They have ears and hear not ; they have noses and smell not.

15 They have hands and feel not ; they have feet and walk not ; neither shall they cry out through their throats.

16 Let them that make them become like unto them, and all such as trust in them.

17 The house of *Israel* hath hoped in the Lord ; he is their helper and their protector.

18 The house of *Aaron* hath hoped in the Lord ; he is their helper and their protector.

19 They that fear the Lord have hoped in the Lord : He is their helper and their protector.

20 The Lord hath been mindful of us ; and hath blessed us.

21 He hath blessed the house of *Israel* ; he hath blessed the house of *Aaron*.

22 He hath blessed all that fear the Lord, both little and great.

23 May the Lord add blessings upon you ; upon you, and upon your children.

24 Blessed be you of the Lord, who made heaven and earth.

25 The heaven of heavens is the Lord's, but the earth he hath given to the children of men.

26 The dead shall not praise thee, O Lord,
nor any of them that go down to hell.

27 But we that live bless the Lord, from this
time, now and for ever. Glory, &c.

Anth. We that live do bless the Lord.

The little chapter, 2 Cor. 1.

BLESSED be God, and the Father of our Lord
Jesus Christ, the Father of mercies, and the
God of all comfort, who comforts us in all our
tribulations.

Answ. Thanks be to God.

THE HYMN. *Lucis Creator Optime.*

O GREAT Creator of the light,
Who from the darksome womb of night
Brought'st forth new light at nature's birth,
To shine upon the face of th' earth.

Who by the morn and ev'nning ray
Hast measured time, and call'd it day ;
Vouchsafe to hear our pray'rs and tears,
Whilst sable night involves the spheres.

Lest our frail mind with sin defil'd,
From gift of life should be exil'd,
Whilst on no heavealy thing she thinks
But twines herself in Satan's links

O may she soar to heav'n above,
The happy seat of life and love :
Mean time all sinful actions shun,
And purge the feul ones she hath done.

This pray'r most gracious Father, hear ;
Thy equal Son incline his ear ;
Who with the Holy Ghost and thee,
Doth live and reign eternally.

V. May my prayer, O Lord, be directed, *R.*
As incense in thy sight.

The anthem for the *Magnificat* is different
every *Sunday*.

The Magnificat, or the Canticle of the blessed Virgin, St. Luke i.

My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour.

Because he hath regarded the humility of his hand-maid: for behold from henceforth all generations shall call me blessed.

For he that is mighty hath done great things to me. And holy is his name.

And his mercy is from generation to generation, to them that fear him.

He hath shewed might in his arm; he hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat, and hath exalted the humble.

He hath filled the hungry with good things, and the rich he hath sent empty away.

He hath received *Israel* his servant; being mindful of his mercy.

As he spoke to our fathers? to *Abraham* and to his seed for ever. Glory, &c.

The prayer is the collect of the day; which is different every Sunday. You may say this that follows:

Let us pray.

Look down, we beseech thee, O Lord, upon this thy family; for which our Lord Jesus Christ was pleased to be delivered into the hands of sinners, and to undergo the torment of the cross. Who liveth and reigneth with thee in the unity of the Holy Ghost, God, world without end. Amen.

A commemoration of the blessed Virgin Mary.

Anthem. O HOLY MARY succour the miserable, help the faint-hearted, comfort the afflicted; pray for the people; intercede for the clergy, make supplication for the devout female sex; let all be sensible of thy help, who celebrate thy holy commemoration.

V. Pray for us, O holy mother of God. *R.* That we may be made worthy of the promises of Christ.

Let us pray.

GRANT, we beseech thee, O Lord God, that we thy servants may enjoy perpetual health of mind and body; and by the glorious intercession of blessed *Mary* ever Virgin, may be delivered from present sorrows, and come to eternal joys, through our Lord *Jesus Christ*.

A commemoration of the holy apostles Peter and Paul.

Anthem. THE apostle *Peter*, and *Paul* the doctor of the *Gentiles*, were they that taught us thy law, O Lord.

V. Thou shalt establish them rulers over the whole earth. *R.* They shall be mindful of thy name, O Lord.

Let us pray.

O God, whose right hand raised up St. *Peter* walking on the waters, that he might not be drowned; and delivered his fellow apostle *Paul* from the depth of the sea, when he was thrice shipwrecked; mercifully hear us, and grant that by the merits of them both we may obtain the glory of eternity.

Here is made a commemoration also of the patron of the place, or titular saint of the church; with a proper anthem and prayer out of the office of that saint.

For peace.

Anthem. Give peace, O Lord, in our days; for there is no other to fight for us but thou our God.

V. Let peace be made in thy strength

R. And plenty in thy towers.

Let us pray.

O God, from whom are holy desires, right counsels, and just works; give to thy servants that peace which the world cannot give; that both our hearts may be addicted to thy commandments; and, the fear of enemies being taken away, the times may be quiet under thy protection. Through our Lord Jesus Christ, &c.
Amen.

V. The Lord be with you. *R.* And with thy spirit. *V.* Let us bless the Lord. *R.* Thanks be to God. *V.* May the souls of the faithful through the mercy of God rest in peace. *R.* Amen. Our father, &c.

THE COMPLIN.

The lector begins by asking the officiant's benediction, which is given in these words:

The blessing. May the Lord Almighty grant us a quiet night, and a perfect end. *Amen.*

The short Lesson.

BRETHREN, be ye sober, and watch: for your adversary the devil, like a roaring lion, goes round about, seeking whom he may devour; whom resist ye strong in faith. But thou, O Lord, have mercy on us. *R.* Thanks be to God.

V. Our help is in the name of the Lord. *R.* Who made heaven and earth. Our Father. &c. I confess, &c.

V. Convert us, O Lord our Saviour. *R.* And turn away thy wrath from us. *V.* Incline unto my aid, O God. *R.* O Lord make haste, to help me. Glory be to the Father, &c. As it was in the beginning, &c. *Alleluia.* *Anthem.* Have mercy.

PSALM iv. *Cum invocarem.*

1 WHEN I called upon him, the God of my justice heard me; when I was in distress thou hast enlarged me.

2 Have mercy on me, and hear my prayer.

3 O ye sons of men, how long will you be dull of heart? Why do you love vanity, and seek after a lye?

4 Know ye also that the Lord hath made his Holy One wonderful; the Lord will hear me when I shall cry unto him.

5 Be ye angry, and sin not; the things you say in your hearts, be sorry for them upon your beds.

6 Offer up the sacrifice of justice, and trust
in the Lord: many say; Who sheweth us good
things?

7 The light of thy countenance, O Lord, is
signed upon us; thou hast given gladness in my
heart.

8 By the fruit of their corn, their wine, and
oil, they are multiplied.

9 In peace in the self-same, I will sleep and
I will rest.

10 For thou O Lord, singularly hast settled
me in hope. Glory, &c.

PSALM xxx. *In te Domine.*

1 In thee, O Lord, have I hoped, let me never
be confounded: deliver me in thy justice.

2 Bow down thy ear to me, make haste to
deliver me.

3 Be thou unto me a God, a Protector; and
a house of refuge, to save me.

4 For thou art my strength and my refuge:
and for thy name's sake thou wilt lead me and
nourish me.

5 Thou wilt bring me out of this snare,
which they have hid for me, for thou art my
Protector.

6 Into thy hands I commend my spirit; thou
hast redeemed me, O Lord the God of truth.
Glory, &c.

PSALM XC. *Qui habitat.*

1 He that dwelleth in the aid of the most high,
shall abide under the protection of the God of
heaven.

2 He shall say to the Lord, Thou art my
Protector and my refuge; my God, in him will
I trust.

3 For he hath delivered me from the snare of
the hunters, and from the sharp sword.

4 He will overshadow thee with his shoulders,
and under his wings thou shalt trust.

5 His truth shall compass thee with a shield:
thou shalt not be afraid of the terror of the night.

6 Of the arrow that flieth in the day, of the
business that walketh about in the dark; of
invasion, or of the noon-day devil.

7 A thousand shall fall at thy side, and ten
thousand at thy right hand; but the *evil* shall
not come nigh thee.

8 But thou shalt consider with thy eyes, and
shalt see the reward of the wicked.

9 Because thou, O Lord, art my hope; thou
hast made the Most High thy refuge.

10 There shall no evil come to thee; nor
shall the scourge come near thy dwelling.

11 For he has given his angels charge over
thee; to keep thee in all thy ways.

12 In their hands they shall bear thee up; lest
thou dash thy foot against a stone.

13 Thou shalt walk upon the asp and the basilisk ; thou shalt trample under foot the lion and the dragon.

14 Because he hath hoped in me, I will deliver him ; I will protect him, because he hath known my name.

15 He shall cry to me, and I will hear him : I am with him in his trouble ; I will deliver him, and I will glorify him.

16 I will fill him with length of days : and I will shew him my salvation. Glory, &c.

PSALM CXXXIII. *Ecce nunc benedicite.*

1 BEHOLD now bless ye the Lord, all ye servants of the Lord.

2 Who stand in the house of the Lord ; in the courts of the house of our God.

3 In the nights lift up your hands to the holy places, and bless ye the Lord.

4 May the Lord out of Sion bless thee, he that made heaven and earth. Glory, &c.

Anthem. Have mercy on me, O Lord, and hear my prayer.

THE HYMN.

BEFORE the closing of the day,
Creator, we thee humbly pray,
That for thy wonted mercies' sake,
Thou us into protection take.

May nothing in our minds excite
Vain dreams or phantoms of the night;
Our enemy repress, that so
Our bodies no uncleanness know.

In this, most gracious Father, hear,
With *Christ*, thy equal Son, our pray'r,
Who with the Holy Ghost and thee
Doth live and reign eternally. *Amen.*

The little chapter, Jeremiah xiv.

But thou, O Lord, art among us; and thy
holy name is invoked upon us; forsake us not,
O Lord our God. *R.* Thanks be to God.

Resp. Into thy hands, O Lord, I commend
my spirit. Into thy hands, O Lord, &c.

V. Thou hast redeemed us, O Lord God of
truth. I commend my spirit. Glory be to the
Father, and to the Son, and to the Holy Ghost.
Into thy hands, O Lord I commend my spirit.
V. Keep us, O Lord, as the apple of thine eye.
R. Protect us under the shadow of thy wings.
Anth. Save us.

Nunc dimittis. *St. Luke i.* *The Song of*
Simeon, who praises God for the happiness of
beholding the so much longed for Messiah.

Now thou dost dismiss thy servant, O Lord,
according to thy word in peace.

Because my eyes have seen thy salvation.
Which thou hast prepared before the face of
all people.

A light to the revelation of the Gentiles,
and the glory of thy people *Israel*.

Glory be, &c.

Anthem. Save us, O Lord, waking, and keep
us sleeping, that we may watch with *Christ*,
and rest in peace.

Lord have mercy on us. *Christ* have mercy on
us. Lord have mercy on us. Our Father, &c.
V. And lead us not into temptation. *R.* But
deliver us from evil. I believe in God, &c.
V. The resurrection of the body. *R.* And
life everlasting. *Amen.* *V.* Blessed art thou,
O Lord, the God of our Fathers. *R.* And worthy
of praise and glorious for ever. *V.* Let us
bless the Father and the Son with the Holy
Ghost. *R.* Let us praise and magnify him for
ever. *V.* Thou art blessed, O Lord, in the
firmament of heaven. *R.* And worthy of praise
and glorious, and magnified for ever. *V.* May
the almighty and merciful Lord bless us and
keep us. *Amen.* *V.* Vouchsafe, O Lord, this
night. *R.* To keep us without sin. *V.* Have
mercy on us, O Lord. *R.* Have mercy on us.
V. Let thy mercy be upon us, O Lord. *R.* As
we have put our trust in thee. *V.* O Lord,
hear my prayer. *R.* And let my cry come unto
thee. *V.* The Lord be with you. *R.* And
with thy spirit.

Let us pray.

VISIT, we beseech thee, O Lord, this habitation, and drive far from it all snares of the enemy: let thy holy angels dwell therein, to keep us in peace: and let thy blessing be upon us for ever, through our Lord *Jesus Christ.* Amen.

V. The Lord be with you. *R.* And with thy spirit. *V.* Let us bless the Lord.

R. Thanks be to God.

May the almighty and merciful Lord, Father, Son, and Holy Ghost, bless us and keep us. Amen.

Then follows an anthem and prayer by way of a commemoration of the blessed Virgin, which is different according to the different seasons of the year.

Our Father. Hail Mary. I believe in God.

The BENEDICTION of the B. SACRAMENT.

What we call the Benediction, is a derotion practised by the church, in order to give adoration, praise and blessing, or Benediction to God, for his infinite goodness and love, testified to us in the institution of the blessed sacrament, and to receive at the same time the Benediction or blessing of our Lord there present.

When the blessed sacrament is taken out of the tabernacle, and set up to be seen by the people, the choir sings, O salutaris hostia, &c. i. e. O saving victim which openest the gates of heaven; lo, the wars of our enemies press upon us, do thou give us strength and aid. To the great Lord, who is Three in One, be everlasting glory. Oh! may he grant us life without end, in our heavenly country. Amen.

After this is usually sung some psalm, or pious metre, according to the order of superiors, or discretion of the officiant, or exigence of the times; such as Psalm xix. Exaudiat, for the king; Psalm xlv. Deus noster refugium, for peace; Psalm xc. Qui habitat, in time of tribulation; the Te Deum, in public thanksgivings, &c. Then follows the hymn of the blessed sacrament, Pange lingua, or at least the latter part of it. Tantum ergo.

THE HYMN, *Pange lingua.*

SING, O my tongue, adore and praise
The depth of God's mysterious ways:
How Christ the world's great King bestow'd
His flesh conceal'd in human food,
And left mankind the blood that paid
The ransom for the souls he made.

Giv'n from above, and born for man,
From Virgin's womb his life began:
He liv'd on earth, and preach'd to sow
The seeds of heav'nly truth below;
Then seal'd his mission from above
With strange effects of power and love.

'Twas on that evening when the last
And most mysterious supper past;
When Christ with his disciples sat,
To close the law with legal meat;
Then to the twelve himself bestow'd
With his own hands to be their food.

The word made flesh for love of man
By his word turns bread to flesh again;

And wine to blood, unseen by sense,
By virtue of omnipotence ;
And here the faithful rest secure,
Whilst God can vouch, and faith insure.

Tantum ergo.

To this mysterious table now
Our knees, our hearts, and sense we bow ;
Let ancient rites resign their place
To nobler elements of grace ;
And faith for all defects supply,
Whilst sense is lost in mystery.

To God the Father born of none,
To *Christ* his co-eternal Son,
And Holy Ghost, whose equal rays
From both proceed one equal praise :
One honor, jubilee and fame,
For ever bless his glorious name. *Amen.*

V. Thou hast given them bread from heaven.
Alleluia.

R. Replenished with all sweetness and delight.
Alleluia.

V. Pray for us, O holy Mother of God.
R. That we may be made worthy of the promises of *Christ.*

V. Lord save our king.
R. And hear us in the day we call upon thee.

Let us pray.

O GOD, who hast left us in this wonderful sacrament a perpetual memorial of thy passion: grant us, we beseech thee, so to reverence the sacred mysteries of thy body and blood, that we may continually find in our souls the fruit of thy redemption, who livest and reignest, &c.

Defend, we beseech thee, O Lord, by the intercession of blessed *Mary* ever Virgin, this thy family from all adversity; and being prostrate before thee with our whole hearts, protect us in thy mercy from the snares of our enemies, through *Jesus Christ* our Lord.

We beseech thee, Almighty God, that thy servant *N.* our king, who by thy mercy has undertaken the government of this realm, may also receive an increase of all virtues; with which being adorned, he may both avoid the monsters of sins, and being pleasing in thy sight, come at length to thee, who art the way, the truth, and the life, through *Christ* our Lord. Amen.

When the priest gives the benediction with the blessed sacrament, bow down and profoundly adore your Saviour there present; give him thanks for all his mercies, offer your whole self to him, to be his for ever; and earnestly beg his blessing upon you and yours, and upon his whole church. Or you may say thus:

Adoro te devote, &c.

I DEVOUTLY adore thee, O hidden Deity,
Which liest concealed indeed under these forms:
To thee my whole heart subjects itself.
Because it finds itself quite lost in contemplating
thee.

The sight, the feeling, and the taste, are here
deceived,
But the hearing alone may be safely believed :
I believe whatever the son of God has spoken ;
Nothing can be more true than the word of truth.
Upon the cross the divinity alone was concealed ;
But here the humanity also lies hid :
Yet I believe and confess both the one and the
other.

And make the same petition, as did the penitent
thief.

I don't here see thy wounds as *Thomas* did,
Yet I confess thee to be my God :
O grant that I may ever believe in thee more
and more,
And evermore put my trust in thee; and love thee.

O blessed memorial of the death of our Lord,
O living bread, giving life to man,
Grant that my soul may ever live on thee ;
Grant that I may ever relish thy sweetness.

O pious Pelican, *Jesus*, our Lord,
Cleansè me, an unclean sinner, with thy blood :

One drop of which is sufficient to save
The whole world from all its guilt.

O Jesus, whom I now see under a veil,
O when will that hour come, which I so much
long for!

When the veil being removed, I shall see thy face,
And be happy for ever in the contemplation of
thy glory. Amen.

Or else you may say,

HAIL true body, born of the blessed Virgin *Mary*,
which truly sufferedst and wast immolated
upon the cross for man, whose side being pierced
sent forth true blood, O grant that I may
worthily receive thee at the hour of my death.
O most clement, O most gracious, O most sweet
Saviour, *Jesus*, Son of the eternal God, and of
the ever blessed Virgin, have mercy on me.



PRAYERS FOR THE KING.

PSALM xix. *Exaudiat.*

1 MAY the Lord hear thee in the day of tribulation; may the name of the God of *Jacob* protect thee,

2 May he send thee help from his sanctuary; and defend thee out of Sion.

3 May he be mindful of all thy sacrifices:
and may thy whole burnt-offering be made fat.

4 May he give thee according to thy own
heart: and confirm all thy counsels.

5 We will rejoice in thy salvation: and in the
name of our God we shall be exalted.

6 The Lord fulfil all thy petitions: now have
I known that the Lord hath saved his anointed.

7 He will hear him from his holy heaven:
the salvation of his right hand is in powers.

8 Some trust in chariots, and some in horses, but
we will call upon the name of the Lord our God.

9 They are bound, and are fallen, but we are
risen, and are set upright.

10 O Lord save the King: and hear us in the
day that we shall call upon thee. Glory, &c.

V. Lord save the king. *R.* And hear us in
the day that we shall call upon thee. The prayer,
We beseech thee, as above, p. 142.

In tribulation say Psalm xc. *He that dwelleth*,
&c. as in the Complin, p. 135.

THE SEVEN PENITENTIAL PSALMS,
Proper to be recited on fasting days, and other
penitential times.

Anthem. REMEMBER not, O Lord, our
offences, nor those of our parents, and take not
revenge on our sins.



PSALM vi. *Domine ne in furore.*

1 O LOR^D rebuke me not in thy indignation,
nor chastise me in thy wrath.

2 Have mercy on me, O Lord, for I am weak:
heal me, O Lord, for my bones are troubled.

3 And my soul is troubled exceedingly: but
thou, O Lord, how long?

4 Turn to me, O Lord, and deliver my soul;
O save me for thy mercy's sake.

5 For there is no one in death that is mindful
of thee: and who shall confess to thee in hell?

6 I have laboured in my groaning; every
night I will wash my bed, I will water my couch
with my tears.

7 My eye is troubled through indignation: I
have grown old among all my enemies.

8 Depart from me all ye workers of iniquity;
for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my supplication; the
Lord hath received my prayer.

10 Let all my enemies be ashamed and be
very much troubled: let them be turned back
and be ashamed very speedily. Glory, &c.

PSALM xxxi. *Beati quorum.*

1 BLESSED are they whose iniquities are for-
given, and whose sins are covered.

2 Blessed is the man to whom the Lord hath
not imputed sin, and in whose spirit there is no
guile.

3 Because I was silent, my bones grew old;
whilst I cried out all the day long.

4 For day and night thy hand lay heavy
upon me: I am turned in my anguish, whilst the
thorn is fastened.

5 I have acknowledged my sin to thee; and
my injustice I have not concealed.

6 I say, I will confess against myself my in-
justice to the Lord; and thou hast forgiven the
wickedness of my sin.

7 For this shall every one that is holy pray
to thee in a seasonable time.

8 And yet in a flood of many waters, they
shall not come nigh unto him.

9 Thou art my refuge from the trouble which
hath encompassed me; my joy, deliver me from
them that surround me.

10 I will give thee understanding, and I will
instruct thee in this way in which thou shalt go:
I will fix my eyes upon thee.

11 Do not become like the horse and the
mule, which have no understanding.

12 With bit and bridle bind fast their jaws,
who come not near unto thee.

13 Many are the scourges of the sinner, but
mercy shall encompass him that hopeth in the
Lord.

14 Be glad in the Lord, and rejoice ye just,
and glory all ye right of heart. Glory be, &c.

PSALM xxxvii. *Domine ne in furore.*

1 REBUKE me not, O Lord, in thy indignation, nor chastise me in thy wrath.

2 For thy arrows are fastened in me, and thy hand hath been strong upon me.

3 There is no health in my flesh, because of thy wrath; there is no peace for my bones, because of my sins.

4 For mine iniquities are gone over my head; and as a heavy burden are become heavy upon me.

5 My sores are putrified and corrupted, because of my foolishness.

6 I am become miserable, and am bowed down even to the end: I walked sorrowful all the day long.

7 For my loins are filled with illusions; and there is no health in my flesh.

8 I am afflicted and humbled exceedingly; I roared with the groaning of my heart.

9 Lord, all my desire is before thee; and my groaning is not hid from thee.

10 My heart is troubled, my strength hath left me; and the light of my eyes itself is not with me.

11 My friends and my neighbours have drawn near, and stood against me.

12 And they that were near me, stood afar off; and they that sought my soul used violence.

13 And they that sought evils to me, spoke vain things; and studied deceits all the day long.

14 But I, as a deaf man, heard not; and was as a dumb man, not opening his mouth.

15 And I became as a man that heareth not; and that hath no reproofs in his mouth.

16 For in thee, O Lord, have I hoped; thou wilt hear me, O Lord, my God.

17 For I have said, lest at any time my enemies rejoice over me: and whilst my feet are moved they spake great things against me.

18 For I am ready for scourges: and my sorrow is continually before me.

19 For I will declare my iniquity: and I will think for my sin.

20 But my enemies live, and are grown stronger than I; and they that hate me wrongfully are multiplied.

21 They that render evil for good have detracted me, because I followed goodness.

22 Forsake me not, O Lord my God; do not thou depart from me.

23 Attend unto my help, O Lord, the God of my salvation. Glory, &c.

PSALM I. *Miserere.*

1 Have mercy on me, O God according to thy great mercy.

2 And according to the multitude of thy tender mercies, blot out my iniquity.

3 Wash me yet more from my iniquity, and cleanse me from my sin.

4 Because I know my iniquity, and my sin is always before me.

5 To thee only have I sinned, and have done evil before thee, that thou mayest be justified in thy words, and mayest overcome when thou art judged.

6 For behold I was conceived in iniquities, and in sins did my mother conceive me.

7 For behold thou hast loved truth; the uncertain and hidden things of thy wisdom thou hast made manifest to me.

8 Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

9 To my hearing thou shalt give joy and gladness: and the bones that have been humbled shall rejoice.

10 Turn away thy face from my sins, and blot out all my iniquities.

11 Create a clean heart in me, O God, and renew a right spirit within my bowels.

12 Cast me not away from thy face; and take not thy Holy Spirit from me.

13 Restore unto me the joy of thy salvation, and strengthen me with a perfect spirit.

14 I will teach the unjust thy ways; and the wicked shall be converted to thee.

15 Deliver me from blood, O God, thou

God of my salvation, and my tongue shall extol thy justice.

16 O Lord, thou wilt open my lips; and my mouth shall declare thy praise.

17 For if thou hadst desired sacrifice, I would indeed have given it: with burnt offerings thou wilt not be delighted.

18 A sacrifice to God is an afflicted spirit; a contrite and humble heart, O God, thou wilt not despise.

19 Deal favourably, O Lord, in thy good will with Sion, that the walls of Jerusalem may be built up.

20 Then shalt thou accept the sacrifice of justice, oblations, and whole burnt-offerings; then shall they lay calves upon thy altar. Glory, &c.

PSALM ci. *Domine exaudi.*

1 HEAR, O Lord, my prayer, and let my cry come to thee.

2 Turn not away thy face from me; in the day when I am in trouble, incline thy ear to me.

3 In what day soever I shall call upon thee, hear me speedily.

4 For my days are vanished like smoke; and my bones are grown dry like fuel for the fire.

5 I am smitten as grass, and my heart is withered; because I forgot to eat my bread.

6 Through the voice of my groaning, my bone hath cleaved to my skin.

7 I am become like a pelican of the wilderness; I am like a night raven in the house.

8 I have watched, and become as a sparrow all alone on the house top.

9 All the day long my enemies reproached me, and they that praised me did swear against me.

10 For I did eat ashes like bread, and mingled my drink with weeping.

11 Because of thy anger and indignation, for having lifted me up, thou hast thrown me down.

12 My days have declined like a shadow; and I am withered like grass.

13 But thou, O Lord, endurest for ever; and thy memorial to all generations.

14 Thou shalt arise and have mercy on *Sion*; for it is time to have mercy on it, for the time is come.

15 For the stones thereof have pleased thy servants, and they shall have pity on the earth thereof.

16 And the gentiles shall fear thy name, O Lord, and all the kings of the earth thy glory.

17 For the Lord hath built up *Sion*; and he shall be seen in his glory.

18 He hath regard to the prayer of the humble; and he hath not despised their petition.

19 Let these things be written unto another generation; and the people that shall be created shall praise the Lord.

20 Because he hath looked forth from his high sanctuary: from heaven the Lord hath looked down upon the earth.

21 That he might hear the groans of them that are in fetters; that he might release the children of the slain.

22 That they ~~may~~ declare the name of the Lord in *Sion*, and his praise in *Jerusalem*.

23 When the people assemble together, and kings to serve the Lord.

24 He answered ~~him~~ in the way of his strength: declare unto me the fewness of my days.

25 Call me not away in the midst of my days; thy years are unto generation and generation.

26 In the beginning, O Lord, thou foundedst the earth; and the heavens are the works of thy hands.

27 They shall perish, but thou remainest; and all of them shall grow old like a garment.

28 And as a vesture thou shalt change them, and they shall be changed: but thou art always the self-same, and thy years shall not fail.

29 The children of thy servants shall continue, and their seed shall be directed for ever. Glory, &c.

PSALM CXXX. *De profundis.*

1 OUT of the depths I have cried to thee, O Lord; Lord hear my voice.

2 Let thy ears be attentive to the voice of my supplication.

3 If thou wilt observe iniquities, O Lord; Lord, who shall endure it?

4 Because with thee there is propitiation; and by reason of thy law I waited for thee, O Lord.

5 My soul hath relied on his word: my soul hath hoped in the Lord.

6 From the morning watch even until night, let *Israel* hope in the Lord.

7 Because with the Lord there is mercy, and with him plentiful redemption.

8 And he shall redeem *Israel* from all his iniquities. Glory, &c.

PSALM CXLI. *Domine exaudi.*

1 HEAR, O Lord, my prayer; give ear to my supplication in thy truth; hear me in thy justice.

2 And enter not into judgment with thy servant; for in thy sight no man living shall be justified.

3 For the enemy hath persecuted my soul, he hath brought down my life to the earth.

4 He hath made me to dwell in darkness, as those that have been dead of old; and my spirit

is in anguish within me; my heart within me is troubled.

5 I remembered the days of old, I meditated on all thy works; I mused upon the works of thy hands.

6 I stretched forth my hands to thee; my soul is as earth without water unto thee.

7 Hear me speedily, O Lord; my spirit hath fainted away.

8 Turn not away thy face from me, lest I be like unto them that go down into the pit.

9 Cause me to hear thy mercy in the morning, for in thee have I hoped.

10 Make the way known to me, wherein I should walk; for I have lifted up my soul to thee.

11 Deliver me from my enemies, O Lord; to thee have I fled; teach me to do thy will, for thou art my God.

12 Thy good spirit shall lead me into the right land; for thy name's sake, O Lord, thou wilt quicken me in thy justice.

13 Thou wilt bring my soul out of trouble; and in thy mercy thou wilt destroy my enemies.

14 And thou wilt cut off all them that afflict my soul; for I am thy servant. Glory, &c.

Anthem. Remember not, O Lord, our offences nor those of our parents; and take not revenge on our sins.

**EVENING DEVOTIONS FOR FAMILIES, OR
FOR PARTICULARS.**

The Litany.

REMEMBER not, &c.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us. Christ, hear us. Christ, graciously hear us.

God the Father of heaven,
God the Son, Redeemer of
the world,

God the Holy Ghost,
Holy Trinity, one God,

Holy Mary,

Holy Mother of God,
Holy Virgin of Virgins,

St. Michael,

St. Gabriel,

St. Raphael,

All ye holy angels and archangels,
All ye holy orders of blessed spirits,

St. John Baptist,

St. Joseph,

All ye holy patriarchs and prophets,

St. Peter,

St. Paul,

St. Andrew,

St. James,

St. John,

St. Thomas,

Have mercy on us.

Pray for us:

St. James,
St. Philip,
St. Bartholomew,
St. Matthew,
St. Simon,
St. Thadée,
St. Mathias,
St. Barnaby,
St. Luke,
St. Mark,

All ye holy apostles, and evangelists,
All ye holy disciples of our Lord,
All ye holy innocents,

St. Stephen,
St. Laurence,
St. Vincent,
St. Fabian and Sebastian,
St. John and Paul,
St. Cosmas and Damian,
St. Gervase and Protase,
All ye holy martyrs,

St. Silvester,
St. Gregory,
St. Ambrose,
St. Augustine,
St. Jerome,
St. Martin,
St. Nicholas,

All ye holy bishops and confessors,
All ye holy doctors,
St. Anthony,
St. Beuno,

Pray for us.

St. *Bernard*,

St. *Dominick*,

St. *Francis*,

All ye holy priests and levites,

All ye holy monks and hermits,

St. *Mary Magdalene*,

St. *Agatha*,

St. *Lucy*,

St. *Agnes*,

St. *Cecily*,

St. *Catharine*,

St. *Anastasia*,

All ye holy virgins and widows,

All ye men and women, saints of God, make
intercession for us.

Be merciful unto us. *Spare us, O Lord.*

Be merciful unto us. *Graciously hear us, O Lord.*

From all evil,

From all sin,

From thy wrath,

From sudden and unprovided death,

From the deceits of the devil,

From anger, hatred, and all ill-will,

From the spirit of fornication,

From lightning and tempest,

From everlasting death,

Through the mystery of thy holy incarnation,

Through thy coming,

Through thy nativity,

Through thy baptism and holy unction,

Through thy cross and passion,

Pray for us.

O Lord deliver us.

Through thy death and burial,
Through thy holy resurrection,
Through thy admirable ascension,
Through the coming of the Holy Ghost
the comforter,
In the day of Judgment,
We sinners do beseech thee to hear us.
That thou spare us,
That thou pardon us,
That thou vouchsafe to bring us to true
penance,
That thou vouchsafe to govern and pre-
serve thy holy church,
That thou vouchsafe to preserve our apos-
tolic prelate, and all ecclesiastical orders
in holy religion,
That thou vouchsafe to humble the ene-
mies of the holy church,
That thou vouchsafe to give peace and true
concord to christian kings and princes,
That thou vouchsafe to grant peace and
unity to all christian people,
That thou vouchsafe to confirm and pre-
serve us in thy holy service,
That thou lift up our minds to heavenly
desires,
That thou render eternal good things to
all our benefactors,
That thou deliver our souls, and those of
our brethren, relations, and benefactors,
from eternal damnation,

O Lord
deliver us.

We beseech thee hear us.

That thou vouchsafe to give and preserve
the fruits of the earth,
That thou vouchsafe to give eternal rest
to all the faithful departed,
That thou vouchsafe graciously to hear us,
Son of God,
Lamb of God who takest away the sins of the
world, *Spare us, O Lord.*

We beseech
thee hear us.

Lamb of God, who takest away the sins of the
world, *Graciously hear us, O Lord.*

Lamb of God, who takest away the sins of the
world, *Have mercy on us.*

Christ, hear us; Christ graciously hear us;
Lord, have mercy on us; Christ, have mercy on
us; Lord, have mercy on us. Our Father in
secret.

V. And lead us not into temptation.

R. But deliver us from evil. Amen.

PSALM lxix.

A prayer for the divine assistance.

1 INCLINE unto my aid, O God; O Lord,
make haste to help me.

2 Let them be confounded and ashamed that
seek my soul.

3 Let them be turned backward, and blush
for shame, that desire evils to me.

4 Let them be presently turned away, blush-
ing for shame, that say to me, 'tis well, 'tis well.

5 Let all that seek thee rejoice, and be glad in thee, and let such as love thy salvation say always, the Lord be magnified,

6 But I am needy and poor, O God, help me.

7 Thou art my helper and deliverer; O Lord, make no delay.

Glory be to the Father, &c.

V. Save thy servants.

R. Trusting in thee, O my God.

V. Be unto us, O Lord, a tower of strength.

R. From the face of the enemy.

V. Let not the enemy prevail against us.

R. Nor the son of iniquity have any power to hurt us.

V. O Lord, deal not with us according to our sins.

R. Neither reward us according to our iniquities.

V. Let us pray for our chief bishop N.

R. Our Lord preserve him, and give him life, and make him blessed upon earth, and deliver him not to the will of his enemies.

V. Let us pray for our benefactors.

R. Vouchsafe, O Lord, for thy name's sake, to reward with eternal life all them who have done us good.

V. Let us pray for the faithful departed.

R. Eternal rest give to them, O Lord; and let perpetual light shine upon them.

V. May they rest in peace. R. Amen.

V. For our absent brethren.

R. O my God, save thy servants trusting in thee.

V. Send them help, O Lord, from thy holy place.

R. And from Sion protect them.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Let us pray.

O GOD, whose property is always to have mercy, and to spare, receive our petition : that we, and all thy servants, who are bound by the chain of sins, may by the compassion of thy goodness mercifully be absolved.

HEAR, we beseech thee, O Lord, the prayers of the suppliants, and pardon the sins of them that confess to thee ; that in thy bounty thou mayest give us pardon and peace.

OUT of thy clemency, O Lord, shew thy unspeakable mercy to us, that so thou mayest both acquit us of our sins, and deliver us from the punishments we deserve for them,

O GOD, who by sin art offended, and by penance pacified, mercifully regard the prayers of thy people making supplication to thee, and turn away the scourges of thy anger, which we deserve for our sins.

O ALMIGHTY and eternal God, have mercy on thy servant N. our chief bishop, and direct him according to thy clemency, into the way of everlasting salvation; that by thy grace he may desire those things that are agreeable to thee, and perform them with all his strength.

O GOD, from whom are all holy desires, right counsels, and just works, give to thy servants that peace which the world cannot give; that both our hearts may be disposed to keep thy commandments; and the fear of enemies being removed, the times by thy protection may be peaceable.

INFLAME, O Lord, our reins and heart with the fire of thy holy spirit, that we may serve with a chaste body, and please thee with a clean heart.

O GOD, the creator and redeemer of all the faithful, give to the souls of thy servants departed the remission of all their sins; that through pious supplications they may obtain the pardon which they haye always desired.

PREVENT, we beseech thee, O Lord our actions by thy holy inspirations, and carry them on by thy gracious assistance; that every prayer and work of ours may begin always from thee, and by thee be happily ended.

O ALMIGHTY and eternal God, who hast dominion over the living and the dead, and art merciful to all, whom thou foreknowest shall be thine by faith and good works; we humbly beseech thee, that they, for whom we have determined to offer up our prayers, whether this present world still detain them in the flesh, or the world to come hath already received them out of their bodies, may, by the clemency of thy goodness, all thy saints interceding for them, obtain pardon and full remission of all their sins, through our Lord *Jesus Christ*, thy Son, who liveth and reigneth, one God, with thee and the Holy Ghost, world without end. *Amen.*

V. O Lord hear my prayer.

R. And let my cry come unto thee.

V. May the almighty and most merciful Lord graciously hear us. *R. Amen.*

V. And may the souls of the faithful, through the mercy of God, rest in peace,

R. Amen.



AN EXAMINATION OF CONSCIENCE FOR EVERY NIGHT.

First place yourself in the presence of God; humbly adore him, and give him thanks for all his blessings, especially those bestowed on you this day.

O ALMIGHTY and eternal God, whose majesty filleth heaven and earth, I firmly believe thou art here; that thy adorable eye is on me; that

thou seest and knowest all things ; and art most intimately present in the very centre of my soul. I desire to bow down all the powers of my soul to adore thee ; I desire to join my voice with all the angels and saints to praise thee ; and glorify thee now and for ever. I give thee thanks from the bottom of my heart, for all thy mercies and blessings bestowed upon me, and upon thy whole church : and particularly for those I have received from thee this day, in thy watching over me, and preserving me from so many evils, and favouring me with so many graces and inspirations, &c. O let me never more be ungrateful to so constant and liberal a benefactor ! And now, dear Lord, add this one blessing to the rest : that I may clearly discover the sins that I have committed this day, by thought, word, and deed ; or by any omission of any branch of my duty to thee, to my neighbour, or to myself ; that no part of my guilt may be hidden from my own eyes ; but that I may see my sins in their true colours, and may detest them as they ought to be detested.

Then examine yourself, how you have passed the day ; how you have performed your prayers, and other spiritual exercises ; in what manner you have acquitted yourself of the duties of your calling ; what care you have taken to perform well your ordinary actions of the day ; what company you have been in, and what your conversation has been ; and in particular, how you have behaved yourself with regard to your customary failings, and your predominant passions.

After having diligently examined your conscience, and discovered the faults you have been guilty of ; endeavour to be heartily sorry, humbly beg pardon of the divine Majesty for them, saying for this purpose the Psalm Misere, *Have mercy on me, O God, &c.* as above p. 149.

Then make a firm purpose of amendment for the future, and especially resolve to be more watchful over yourself the following day; to be more diligent in flying the occasions of your sins; and to take such and such precautions with regard to the faults you are most subject to.

Conclude this exercise by endeavouring to put yourself, as much as possible, in the condition you would be glad to be found in at the hour of your death; in order to this make the best acts you are able, of a lively *Faith*, of an humble *Confidence in God*, and of a perfect *Resignation* to his holy will, embrace with all the affections of your soul Christ crucified, and aspire to an eternal union with him. For which end you may pray as follows:

O BLESSED Trinity, one God, Father, Son, and Holy Ghost, I believe in thee, O sweet Jesus, Son of God, true God, and true Man, the Redeemer of my soul, I believe in thee; I believe all thou hast taught me by thy holy catholic church; in this faith I desire to live and die.

I am of myself a poor wretched nothing, and have been always hitherto a most miserable sinner: I humbly confess, and heartily detest my sins; I crave thy mercy, and hope to obtain thy mercy, through the death and passion of my Saviour, in which is all my confidence.

I beg that thy holy will may ever be done in me, whether it be for pain or ease, sickness or health, life or death: I desire to have no exceptions against thy holy will: I accept of the sentence of death, as justly due to my sins: I submit to all the uneasinesses and pains that are to be the forerunners of it, and I offer them all up to thee for my sins.

But oh! dear Lord, whenever I am to die let me be so happy as to expire in the arms of my dying *Jesus*, and in the embraces of his cross! Oh! hide me, dear *Jesus*, in thy wounds; bathe my soul in thy precious blood; ah! let nothing separate me from thee: Oh! when shall I be so happy as to see thee, love thee, and enjoy thee, in the land of the living! When shall I be eternally united to thee! Oh! who will give me the wings of the dove, that I may fly away from this land of sin and misery, and be for ever at rest in thee!

"N.B. This, or the like exercise of examination of conscience, ought never to be omitted by such as desire to serve God in good earnest, and to secure their soul's eternal welfare."

Other Evening Prayers.

OUR Father. Hail *Mary*. I believe in God, &c. I confess, &c. as at p. 17.

The *Hymn*. Before the closing, &c. p. 136.

Save us, O Lord, waking, and keep us sleeping, that we may watch with *Christ*, and rest in peace. *Amen.*

Preserve us as the apple of thy eye, and protect us under the shadow of thy wings.

Vouchsafe, O Lord, to keep us this night without sin.

Have mercy on us, O Lord, have mercy on us.

Thy mercy be upou us, O Lord : as we have put our trust in thee.

O Lord, hear my prayer'; and let my cry come unto thee.

Let us pray.

VISIT, we beseech thee, O Lord, this habitation, and drive far from it all snares of the enemy: let thy holy angels dwell therein, to preserve us in peace; and let thy blessing be upon us for ever, through *Christ* our Lord. *Amen.*

Look down, we beseech thee, O Lord, upon this thy family; for which our Lord *Jesus Christ* was pleased to be delivered into the hands of sinners, and to undergo the torment of the cross. Who liveth and reigneth with thee in the unity of the Holy Ghost, God, world without end. *Amen.*

Salve Regina.

**HAIL to the Queen who reigns above,
Mother of clemency and love:
Hail thou our hope, life, sweetness; we
Eve's banish'd children cry to thee.**

**We from this wretched vale of tears,
Send sighs and groans unto thy ears;
Oh! then, sweet advocate, bestow
A pitying look on us below.**

After this exile let us see
Our blessed *Jesus* born of thee ;
O merciful, O pious maid,
O gracious *Mary*, lend thy aid.

V. Pray for us, O holy mother of God ;
R. That we may be made worthy of the
promises of *Christ*.

Let us pray.

O ALMIGHTY and eternal God, who didst prepare the body and soul of the glorious *Mary*, mother and virgin, that by the co-operation of the Holy Ghost she might become a worthy dwelling for thy Son : grant that as we rejoice in her commemoration, so, by her pious intercession, we may be delivered both from present evils and everlasting death, through the same *Jesus Christ* our Lord. *Amen.*

DEFEND, we beseech thee, O Lord, by the intercession of blessed *Mary*, ever virgin, this thy family from all adversity; and as with our whole heart we lie prostrate before thee, mercifully protect us from the snares of our enemies, through *Christ* our Lord. *Amen.*

O ANGEL of God who art my guardian, watch over me this night, whom the divine goodness has committed to thy charge; direct me, keep me, and defend me from evil spirits and all misfortunes.



' Into thy hands, O Lord, I commend my spirit: Lord Jesus receive my soul.

In thee, O Lord, is my hope; O let me never be confounded.

May the blessing of Almighty God, Father, Son, and Holy Ghost, descend upon us, and remain always with us. *Amen.*

Before you go to bed, read a chapter in some spiritual book; forecast with yourself the subject of the next morning's meditation, and think upon it whilst you are undressing yourself; when you compose yourself in your bed, think on your grave, and how quickly death (of which sleep is an image) will be with you; and what your sentiments will then be of all worldly vanities.

Offer up to God your sleep, submitting to it with a pure intention of his holy will; and that by this repose of nature you may recover new vigour to serve him. Wish that every breath you are to take this night might be an act of praise and love to the divine Majesty, like the happy breathings of the angels and saints, who never sleep: and so compose yourself to rest in the arms of your Saviour.

If you wake in the night, renew the offering of yourself to God, and aspire to him, *My soul hath desired thee in the night.* Isaiah xxvi. 9.



OF THE ORDINARY ACTIONS OF THE DAY, AND THE SPIRIT WITH WHICH THEY OUGHT TO BE PERFORMED.

Whether you eat or drink, or whatsoever else you do, do all to the glory of God. 1 Cor. x. 31.

Of our work or ordinary employments.

OFTEN call to mind that sentence passed upon all mankind, Gen. iii. 19. *In the sweat of thy*

face thou shalt eat thy bread, till thou return to the earth, out of which thou wast taken: for dust thou art, and into dust thou shalt return. In consequence of this sentence, submit yourself to the labours of your calling, as to a penance laid upon you by the Almighty, and go through them with a penitential spirit, offering them up daily to God for your sins.

Fly idleness, as the mother of all mischief; and if your condition of life does not oblige you to any work or employment, by way of seeking your bread, yet chuse always something of this nature for your soul's sake, that the devil may never find you idle.

In the beginning of your work direct your intention to God; consider what you are taking in hand as a business allotted you by him, and let your design in doing it be to please him. God Almighty most certainly appoints to every one in his family his respective employments; embrace then yours in consequence of the will of God; and offer up both yourself and your work, from time to time to him, in union with the works, in which your Saviour was employed in his mortal life.

In the midst of your work, let your *interior*, as much as possible, be taken up with God by *recollection*; make a closet in your heart for Jesus Christ, invite him in thither, and there entertain him as well as you can: seat yourself

with *Magdalene* at his feet, and make frequent aspirations of love to him.

If in your work you would amuse yourself with singing, instead of profane and lewd songs, sing hymns and praises to God; and if you work in the company of worldlings, set a particular guard over your heart, that it draw not in the infection of their vain and wicked discourse.

Perform all your works with due care to do them well, not as pleasing the eyes of men, but the eyes of God; in whose presence, and for whom, you ought to do all that you do. And when by his will you are called away from your work, as you are to be willing to do it for him, so you must be willing to leave it for him.

Take care to mortify that over-great eagerness with which you sometimes find yourself set upon your work, and do all with calmness and peace, if you would have God be with you.

Of your Meals.—Go to your meals with a pure intention to take that support of nature, because it is the will of God, that you may thereby maintain your strength for his divine service. Look upon your meat and drink as medicines, necessary for your health, and not merely for your pleasure, or to satisfy your appetite.

Always say *grace* both before and after your meals, with a serious attention to God, and a grateful sense of your receiving all from him. During your meals, keep yourself as much as

possible in God's presence: often aspire after the true bread, which is Jesus Christ, and long for that happy hour, when you shall come to drink at his fountain of life eternal, and shall have no need of any other eating or drinking.

Offer up your meals to God in union with those of Jesus Christ: observe a due modesty at them, and be watchful against all intemperance and sensuality. Study rather to mortify than to gratify your appetite, and let not a meal pass without offering up to God some bit which you have most inclination to, depriving yourself of it to give it to him: but take care to do this so as not to be taken notice of.

Endeavour to shun eating and drinking between meals, where there is no necessity for it; and remember that the saints of God allowed not, without regret, even the most necessary satisfaction to their bodies, which they looked upon as their greatest enemies.

Grace before Meals.—Bless us, O Lord, and these thy gifts, which we are to receive of thy bountiful hands, through Christ our Lord. *Amen.*

Grace after Meals.—We give thee thanks, Almighty God, for all thy benefits, who livest and reignest world without end. *Amen.*

Of your Recreations.—Let your intention be pure in your recreations; as far as they are necessary for the health of your body, or the relaxation of your mind, they are agreeable to the

will of God, and no farther; and this will of God ought to be your rule, both in the choice of them, and in the measure of time you allow for them.

Fly then all such recreations as are sinful or dangerous; all such as tend to soften the soul, and fill it with the spirit and love of this world; all such as savour of the pomps of Satan, which you have renounced; all such, in fine, as, instead of being really serviceable for the relaxation of the mind, or the health of the body, are prejudicial either to the one or to the other, or to both.

Allow no more time for your recreations than is necessary for those ends for which recreations are allowable. It is an intolerable abuse to make them, as some do, the chief business of life. Alas, what an account will such christians be able to give one day of the use of their precious time!

As in the beginning of your recreations you ought to offer them up for the honour and glory of God, so you ought also frequently in the midst of them to recollect yourself in God, inviting Jesus Christ into your heart, and making aspirations of love to him.

Of your Conversation.—If any man offend not in word, the same is a perfect man, St. James iii. 2. There is no time in which a christian is obliged to be more upon his guard, than in his

conversation: by reason of the many ways we are liable to offend by the tongue, and the great prejudices we are apt to do others, or receive from others in *conversation*. Upon which account also we ought to call God to our assistance as often as we go into company. Be as careful as you can in the choice of the company with which you converse: and much more in the choice of the persons whom you intend to make your more familiar friends; and let virtue and christian prudence be the first and the chief qualification that you seek for in them.

Let your discourse be edifying, and chuse as much as you can to speak of God and good things, but this without ostentation, or seeming to take too much upon yourself. Speak not of what passes in your own interior, only to your director; and don't affect either to praise or dispraise yourself: there is danger of vanity and self-love both in one and the other.

Banish as much as you can from your conversation unprofitable curiosity, and all such subjects as are vain and worldly: and when these things are treated of in your company, turn a deaf ear to them, as to things that regard you not.

In all your conversation remember the presence of God, and make frequent aspirations to him; and let his presence be a powerful restraint upon you, to keep you from detraction,

immmodest jests, and other sins so common in conversation.

When you come into any company salute in secret the guardian angels of the company, and beg that they would drive away the enemy, that he may have no share in your conversation.

Never contradict any one in the company, except the importance of the matter, and the danger of persons receiving prejudice from the malice or ignorance of others, require it of you. Be as civil as you can, but without flattery, or condescending to any thing that is evil; and be modestly cheerful with the fear of God.

In all your conversation have a charitable regard to the company you are in; taking particular care that none of your words or actions give occasion to the sin of any other.

Often meditate in what manner Christ and his saints conversed here upon earth, that you may imitate them; often aspire to their happy conversation in heaven.

Endeavour not to make more visits than are of necessity or charity; and remember that solitude and silence are the best means to obtain recollection in God, and the spirit of prayer.

Of reading good Books, or hearing the word of God.--Let not a day pass without employing at least one quarter of an hour in reading some spiritual book; and a more considerable time on Sundays and holy-days; advise with your direc-

tor what books may be most proper, and endeavour to procure them for yourself and family.

Begin your reading by an humble invocation of the Holy Ghost, that you may profit by it: and read leisurely and attentively, so as to let the lesson you read have time to make proper impressions upon you, and to sink deep into your heart. Pause awhile upon such places as touch you most: and from time to time excite affections and resolutions in your soul suitable to the subject you are reading of.

Look upon it, that as when you are praying you are speaking to God, so when you are reading or hearing his word, he is speaking to you. As then you desire he should hear you when you speak to him, so take you care to hearken faithfully to him when he speaks to you; and to lay up carefully in your heart the seed of his divine word, that it may not be picked up by the fowls of the air, your infernal foes, or carelessly trodden under your feet.

Hear the word of God as often as you have the opportunity: call upon God in the beginning, and purify your soul as much as you can from all vain curiosity: mind not the eloquence or action of the preacher: but attend to the truths he delivers: don't say within yourself, how well does this or that suit with this or that person; but consider what suits with yourself, and lay it

up in your mind, for the rule of your comportment for the time to come.

After reading or hearing the word of God, give thanks to his divine Majesty for the instructions he has given you therein: single out some one or more particular points for your practice that very day, and beg of God that he would imprint them in your soul, that you may remember them and put them in execution. Remember that the word of God heard or read, and not put in practice, will one day rise in judgment against you.

If you are the master or mistress of a family, see that those under your charge want not the advantage of frequent reading or hearing what is good. It is a care your great Master expects from you.

Take care to banish from yourself and family all lewd and irreligious books, and such as may be of dangerous consequence either to faith or morals: as romances, play books, novels, fortunetelling books, &c. 'Tis not to be imagined what harm, young people especially, receive from such books.

**INVOCATIONS OF THE HOLY GHOST, PROPER
BEFORE READING, OR ANY OTHER SPIR-
TUAL UNDERTAKING.****THE HYMN. *Veni Creator.***

COME Holy Ghost, Creator come,
From thy bright heavenly throne :
Come take possession of our souls,
And make them all thy own.

Thou who art call'd the Paraclete,
Best gift of God above ;
The living Spring, the living Fire,
Sweet unction, and love.

Thou who art sev'nfold in thy grace,
Finger of God's right hand ;
His promise, teaching little ones
To speak and understand.

Oh ! guide our minds with thy best light ;
With love our hearts inflame ;
And with thy strength, which ne'er decays,
Confirm our mortal frame.

Far from us drive our hellish foes,
True peace unto us bring,
And thro' all perils lead us safe
Beneath thy sacred wing.

Thro' thee may we the Father know,
Thro' thee th' eternal Son,
And thee the Spirit of them both,
Thrice blessed Three in one,

All glory to the Father be,
 With his co-equal Son,
 The like to thee, great Paraclete,
 Till time itself is done. Amen.

The HYMN *Veni Sancte Spiritus.*

COME Holy Ghost, send down those beams,
 Which sweetly flow in silent streams,
 From thy bright throne above.
O come, thou Father of the poor,
O come thou Source of all our store;
 Come, fill our hearts with love.
O thou, of comforters the best,
O thou, the soul's delightful guest,
 The pilgrim's sweet relief.
Thou art true rest in toil and sweat,
 Refreshment in th' excess of heat,
 And solace in our grief.
Thrice blessed light, shoot home thy darts,
 And pierce the centres of these hearts,
 Whose faith aspires to thee.
Without thy Godhead nothing can
 Have any price or worth in man;
 Nothing can harmless be,
Lord, wash our sinful stains away;
 Water from heaven our barren clay;
 Our wounds and bruises heal.
To thy sweet yoke our stiff necks bow;
 Warm with thy fire our hearts of snow;
 Our wand'ring feet repeal,

Grant to thy faithful, dearest Lord,
Whose only hope is thy sure word,
The seven gifts of the Spirit;
Grant us in life to obey thy grace;
Grant us at death to see thy face,
And endless joys inherit. *Amen.*

Anthem. Come Holy Spirit, fill the hearts of
thy faithful, and kindle in them the fire of thy
love.

V. Send forth thy Spirit, and they shall be
created. *R.* And thou shalt renew the face of
the earth.

Let us pray.

O GOD, who hast taught the hearts of the faithful by the light of the Holy Spirit, grant that we may by the gift of the same Spirit be always truly wise, and ever rejoice in his consolation: through Jesus Christ our Lord. *Amen.*

NECESSARY VIRTUES TO BE EXERCISED EVERY DAY.

1 *Humility:* By keeping yourself always little, and as merely nothing in the sight of God, and humbling yourself to every neighbour. In order to this, always remember what you have

R

deserved by your sins; that it is a mercy of God that you are not in hell; and that if you had your due, all God's creatures ought either to fly or abhor you, for your foul treasons against their Maker; or revenge his cause, by joining together in persecuting you: and therefore, that the least service you receive from any of them is more than you deserve, and that affronts and contempts are your just due.

2. *Penance*: By frequent acts of repentance for your past sins, and calling continually upon God to shew you mercy: often presenting yourself at his feet in prayer, like St. Mary Magdalene; or striking you breast with the publican. Offer up also to God, in a penitential spirit, whatever pains, crosses, or sufferings you daily meet with, and death itself, with all its agonies, whosoever it shall come; and make it your study, by frequent mortifications and self denials, to chastise yourself, and to offer up daily some satisfaction to God, acceptable through Jesus Christ, for the many injuries you have done him by your sins.

3. *Resignation and conformity* to the will of God in all events: ever remembering, that nothing happens without his pleasure or permission; and that this or that cross is what God, in his infinite wisdom and goodness, from all eternity designed for you. And as in all your sufferings you must embrace the will of God, and cheer-

fully submit to it; so in all your undertakings you must consult this holy will, and in all your actions conform to it as the rule and motive of all you do.

4. *Recollection:* By calling to mind, as often as you can in the day, the presence of God, represented as in the very centre of your soul; making frequent aspirations and ejaculations of love to him; offering frequently in the day your whole being, all the powers of your soul, and all your senses and faculties, with all your thoughts, words, and actions to him; and banishing as much as you can, from you, all vain amusements, anxious cares, and irregular affections; that so your heart may easily find him, freely embrace him, and quietly repose in him.

ASPIRATIONS AND EJACULATIONS THAT MAY BE MADE IN THE MIDST OF OUR DAILY ACTIONS.

LORD, increase my faith. Lord, I believe, help thou my unbelief. O let me rather die than consent to the least doubt of thy sacred truths.

In thee, O Lord, is all my hope; O let me never be confounded.

Hide me, dear Jesus, in thy wounds; bathe my soul in thy precious blood.

O fountain of mercy, have mercy on me.

O let nothing in life or death ever separate me from thee.

Lord, be merciful to me a sinner.

Lord, be thou my keeper, and keep me from sin. Lord, look well to me, or I shall betray thee.

O rather let me die a thousand deaths than offend thee mortally. O when shall sin have an end?

O my God, teach me to love thee; teach me to serve thee as I ought.

O that I had the hearts and tongues of all the world, that I might worthily praise thee and love thee.

O divine love, how little art thou loved in this wicked world! O take possession at least of my heart, and let thy sacred flames ever burn there.

Too late have I known thee, O antient Truth! too late have I loved thee, O antient Beauty!

O the God of my heart, and my portion for ever. My God and my all! I desire to be dissolved, and to be with thee.

Who will give me the wings of the dove? and I will fly and repose in thee.

As the hart pants after the fountains of water, so my soul pants after thee, my God.

My soul hath thirsted after my God, the fountain of life eternal. Oh! when shall I come and appear in the presence of my God?

My heart and my flesh rejoice exceedingly in the living God.

O Lord, enlighten my eyes, that I may never sleep in death.

The sins of my youth and my ignorances remember not, O Lord.

From my secret sins cleanse me, O Lord; and for the sins of others, spare thy servant.

Not to us, Lord, not to us, but to thy name give glory

Into thy hands, O Lord, I recommend my spirit.

Lord, save me, or I perish. Lord, make haste to help me.

Let God arise, and his enemies be put to flight.

Say to my soul, I am thy salvation.

I hope to see the good things of the Lord in the land of the living.

Let the name of the Lord be for ever blessed.

Glory be to the Father, and to the Son, and to the Holy Ghost.

Lord, what wilt thou have me to do?

My heart is ready, O God, my heart is ready.

I have desired thy law in the very midst of my heart.

I will keep my strength, O Lord, for thee.

Turn away my eyes, that they may not look on vanity.

Thou art just, O Lord, and thy judgment is right.

Lord, I have said, now I begin : let this be the change of the right-hand of the Most High.

The mercies of our Lord I will sing for ever.

Come, let us adore the Lord that made us.

All ye works of our Lord, bless our Lord, praise him, and magnify him for ever.

"These and such like short acts of virtue may be proper in the midst of your ordinary actions and employments, to be secretly repeated in your hearts, sometimes of one sort, sometimes of another, as occasion shall require, and the spirit of God shall suggest."

PRESERVATIVES AND REMEDIES AGAINST SIN.

THE most general prescriptions against all kinds of sin, are frequent and fervent prayer; meditation and consideration of the four last things, and of the other great christian truths; frequenting the sacraments with due preparation; reading spiritual books; daily examining your conscience; devotion to the passion of Christ, to his blessed mother, and to the saints; a continual watchfulness over yourself; giving alms according to your ability; daily mortifying your own inclinations, and chastising the flesh; and particularly taking care to fly the occasions of sin, and to resist the first motions of evil.

Against PRIDE.

AGAINST the sin of *Pride* (which consists in an inordinate love of one's own excellence, and in thinking too well of one's self; as if one took one's self to be somebody) divines prescribe the following remedies: 1. To study and know one's self, and often to consider the meanness of our extraction, (as to the body, from dirt and corruption; and as to the soul, from nothing); the infection of sin; the many miseries of our present condition; our perpetual repugnance to good, and inclination to evil; the certainty of death, and uncertainty of our eternal lot; and above all to consider what a deplorable figure a soul in mortal sin makes in the sight of God; and how often this has been our case, if it be not so at present. Ah! what confusion then, what horror, what an eternal damnation have we deserved? and after all, dare we lift up our head by *pride*?

2. To set before our eyes the example of Christ, who humbled himself to the death of the cross, to cure our pride; and who particularly calls upon all his followers to learn of him to be *meek and humble of heart*, St. Matt. xi. 29. and declares that except they become as little ones, they shall not enter into the kingdom of heaven, St. Matt. xviii. 3.

3. To meditate often upon the manifold damages which the soul receives from pride, which corrupts its very vitals, and lays it open to all evils; because God resists the proud, and withdraws his graces from them.

4. To consider the dreadful punishments which *Lucifer* and his companions, which our first parents, &c. have incurred by pride.

5. To accustom one's self both to interior and exterior acts of *humility*, and contempt of ourselves; highly to prize and daily to beg of God this necessary virtue; and willingly to embrace *humiliations*, as often as they are offered.

6. With regard to the things which most commonly nourish our pride, to consider how little reason we have to be proud of them: that they are generally things empty and vain, fading and perishable; such as worldly honours, riches, beauty, fine clothes, &c. which give no intrinsic value or worth to them that enjoy them, nor make them one whit the better; but on the contrary, if they are proud of them, make them odious and contemptible both to God and man. And as for any real and solid goods that we may have, we must ever remember whose gifts they are, what a strict account we must one day give of them; that humility is the best ornament and guardian of them; and that pride will not only make them useless, but even pernicious both to ourselves and others.

7. It is also a great help towards overcoming pride, that we should be thoroughly sensible of our corruption in this kind. For many will not believe that they are proud, and such as these are in the most dangerous way of all: for how shall persons be persuaded to seek remedies, who will not believe they are sick?

Against VAIN GLORY.

AGAINST the sin of *vain glory*, which is near a-kin to *pride*, and consists in an inordinate desire and love of being praised and esteemed by others, divines prescribe, 1. That we should seriously consider how short, how inconstant, how empty and vain is all human glory, and all the praise and esteem of men; which adds nothing to us in the sight of God, the just and true and eternal judge of all merit; and what we are in his sight, that we only are, and nothing more.

2. That we should consider how great and how pernicious an evil *vain glory* is; which robs God of his glory, and man of the reward of his good works; which corrupts the best of actions, and makes the actors liable to the divine vengeance: besides the cursed brood of vices which ordinarily are the offsprings of *vain glory*; such as envy, detraction, contention, hypocrisy, love of novelty, disobedience, &c.

3. That we should often repeat to ourselves that of the apostle, *What hast thou, that thou hast not received? And if thou hast received, why dost thou glory as if thou hadst not received?* 1 Cor. iv. 7.

Against COVETOUSNESS.

AGAINST avarice and covetousness, which is an inordinate love and desire of riches, or worldly goods, divines prescribe, 1. That we should often meditate on the danger and pernicious consequences of this vice, which St. Paul, 1 Tim. vi. calls *the root of all evils*; where also he affirms, that such as have a mind to become rich, *fall into temptation, and the snare of the devil, and into many unprofitable and hurtful desires, which drown men in destruction and perdition.* Hence the wise man tells us, Eccles. x. 10. *that there is not a more wicked thing than to love money, for such a one setteth his own soul to sale.* And our Saviour himself assures us, that *no man can serve both God and Mammon,* St. Matt. vi. 24.

2. That we should consider that these riches, which worldlings so much covet, if we make a judgment of them by the light of faith, and the maxims of the gospel, are more to be feared than desired, by reason of the many occasions of sin to which they commonly expose the soul.

Hence our Saviour, St. Luke vi. 24. pronounces *a woe to the rich, for they have their consolation here.* And St. Matt. xix. 24. declares, that it is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven.

3. That we should set before our eyes the example of Christ, who chose to be born in poverty, and die in poverty, though he was the Lord of all ; whose chief favourites have generally been such as were the most poor and despised in this world ; and who pronounces such blessed, St. Luke vi.

4. That we should often think of the treasures of a happy eternity, prepared for the poor in spirit, St. Matt. v. 3. And often reflect upon that sentence of Christ, St. Matt. xvi. 26. *What doth it profit a man, if he gain the whole world, and lose his own soul?*

5. That we should have death always before our eyes, which will quickly strip us of all ; and give us so much the more pain, in violently separating us from our riches, by how much the more our heart has cleaved to them. *They have slept their sleep, and all the men of riches have found nothing in their hands,* Psalm lxxv. *We brought nothing into this world, and certainly we can carry nothing out.* Having then food and wherewith to be covered, with these we are content, 1 Tim. vi. 7, 8.

6. That we should consider, that the riches of this world, which the gospel calls *deceitful*, St. Matt. xiii. are *thorns* which prick and gore the soul with many cares, anxieties, and solicitudes, which, instead of satisfying, increase the thirst. Whereas a small matter is really sufficient for this transitory life; and this may be had without all this solicitude. Truth itself having engaged his word, *Seek first the kingdom of God, and his justice, and all these things shall be added unto you*, St. Matt. vi. 33. Hence, Heb. xiii. 5. *Let your manners, says the apostle, be without covetousness, contented with such things as you have; for he has said, I will not leave thee, neither will I forsake thee.*

7. The rich, that are hard and unmerciful to the poor, ought to be put in mind of the last judgment, and of the sentence that shall then be pronounced against such as have not done alms: that mercy is promised to the merciful; but *judgment without mercy to such as have not done mercy*, St. James ii. 13. That the poor are the members of Christ, and that what we do to them, he takes as done to himself, St. Matt. xxv.

8. On the other side, the poor, who are uneasy under their condition, and are tempted to covet what the world calls a better fortune, ought often to set before their eyes their Saviour, either in the crib of *Bethlehem*, or on the cross upon

mount Calvary; and contemplating his poverty, embrace their own, as the livery of Christ.

9. But, as it is the common misfortune of such as are covetous, whether they be rich or poor, that they do not believe, and will not be persuaded, that they are covetous, but delude themselves under a specious cover of pretended necessity, and of the prudent care that every one ought to have of the main chance, as they very improperly call it; therefore the first, and most necessary prescription against avarice is, that a person should study, and know himself, and, by humble and fervent prayer, obtain this self-knowledge of God, without which it is to be feared, all other remedies will prove ineffectual.

Against Lust.

AGAINST the sin of *lust*, which is an inordinate love of carnal pleasures, divines prescribe, 1. To fly the occasions; such as immodest books and plays, wanton dalliances, indiscreet freedoms, &c. and most particularly bad company, and all conversation with such persons as one has sinned with in this kind.

2. To avoid idleness, and to be very temperate in eating and drinking.

3. To keep a watch over the eyes, that death may not enter in by those windows; and to resist with vigour the first beginnings of these temptations.

4. To be diligent in all spiritual exercises, such as meditation, prayer, spiritual reading, frequenting the sacraments, &c.
5. To think often upon the passion of Christ; and particularly in the time of temptation, to have recourse to this meditation.
6. To be devout to the Blessed Virgin and to the saints.
7. To remember that God sees us, and that our guardian angels are present with us; and to be ashamed to do before them, what we should be ashamed to do in the sight of any man.
8. To think of the dreadful punishments which God has so often inflicted upon account of this vice; the many mischiefs it causes both to soul and body; the blindness and hardness of heart it usually produces; and, in fine, the everlasting torments of hell, which such sinners, without repentance, will be plunged into.
9. To be very humble: since it is a common judgment of God to suffer persons to fall into these shameful sins, in punishment of their pride.
10. In time of temptation to turn away the eyes of the soul, as much as possible, from the temptation, and to run to Christ crucified; to hide one's self in his wounds, and with all fervour to implore his mercy, &c.

Against ANGER.

AGAINST anger, hatred, and desire of revenge, divines prescribe, 1. That we should endeavour to humble and to despise ourselves; for anger springs from pride; and that we should often remember what our sins have deserved, and how little reason we have to take it ill, that any of God's creatures should offend us, who have so often and so grieved previously offended their Creator; and who if we had our just deserts, should be trampled on by devils for all eternity.

2. That we should set before our eyes the meekness and charity of Jesus Christ, who particularly calls upon all his followers to learn these virtues of him: *Learn of me, because I am meek and humble of heart*, St. Matt. xi. 26. *I give you a new commandment, that you love one another, as I have loved you*, St. John xiii. 34. and who so often declares, that, except we forgive injuries from our hearts, God will never forgive us.

3. That we should forecast in the morning what occasions may probably occur in the day, in which we shall be in danger of being provoked to anger; that so we may either decline the occasions; or, if this cannot be, may prepare and arm ourselves against them by good resolutions grounded upon God, and by hearty prayers for his divine assistance.

4. That when one finds the motions of **wrath** arising in one's heart, one should resist them without delay, and strive to bridle and keep down one's passion, calling upon God to this purpose: and, if possible, that one should go out of the company, or hold one's peace, or at least speak nothing but what may be mild and humble.

5. That in all events we should not so much consider the man from whom we think we have received an injury or provocation, as God, ever good, and ever just, without whose pleasure or permission nothing happens in this world; and who, upon these occasions, is pleased that **we** should be thus tried or chastised for our sins.

6. That we should often consider the many motives christians have to love one another, and to bear with one another. We are all children of the same Father, the God of love and peace, and of the same Mother, the church of God; we are all brethren in Christ; and he has loved us all to that degree as to shed his blood for us; in return for which love he desires that we should love one another: we all partake of his body and blood, the sacrament of unity and love: we all aspire to the same heavenly country, the place of everlasting peace and love. And therefore it is with reason that our dying Lord has made this love the true test by which it is known whether we are his disciples or not; *By this shall all men know that you are my disciples, if you have love one for another, St. John xiii. 35.*

Against IMPATIENCE.

AGAINST impatience, in poverty, sickness, pains, labours and afflictions of what kind soever, 1. It is proper to set before our eyes the poverty, labours and passion of Jesus Christ, who by his patience redeemed us; the sufferings of the martyrs, and the examples of all his saints, who through many tribulations have entered into the kingdom of heaven; and to remember that there is no other way to that kingdom of everlasting rest and joy, but the way of the cross; that the sufferings of this life bear no proportion with the happiness of the next; that these light and momentary troubles, borne with patience, work in us an eternal weight of glory.

2. To consider that these sufferings are sent us from God; and that it is in vain to resist his holy will, and foolish and sinful to repine at it. His infinite wisdom knows what is best for us; and his infinite goodness sends us that which he knows to be the best: impatience will only make our cross the heavier, and make us lose the reward of it.

3. To consider the great advantage of temporal afflictions, inasmuch as they wean us from the love of the world; teach us to have recourse to God, and to put our trust in him alone; make us enter into ourselves; and give us an opportunity of exercising the great virtues of humility, patience, and resignation, and of doing penance.

for our sins. How many are now saints in heaven, who would never have come thither, but by the occasion of afflictions?

4. To meditate often in the time of our sufferings, upon the multitude and enormity of our sins, and what we have deserved for them; upon the eternal torments of hell; upon the shortness of the sufferings of this life, and the everlasting joys of heaven, which patient sufferings will bring us to; whereas we cannot have our heaven both here and hereafter.

5. Under all sufferings to have recourse to Christ crucified; to beg of him the grace of patience; to offer up all we suffer to him, to be united to his sufferings, and to be sanctified and accepted through him. Lord, give me grace to suffer with patience what thou sendest, and send what thou pleasest.

Against GLUTTONY and DRUNKENNESS.

AGAINST the sins of *gluttony* and *drunkenness*, divines prescribe, 1. That such sinners should often consider the many evils that are the consequences of these sins, which change men into brutes; rob them of their reason, destroy their health, shorten their lives, consume their substance, disturb the peace of their families, withdraw from their wives and children their necessary subsistence, give scandal and ill example to

their neighbours, foment their passions, set open the gate to all other sins, make their souls dull and insensible to all that is good, unfit for prayer and contemplation, and perfectly slaves to their sensual inclinations. So that, as we daily see, of all vices there is none more difficult to be cured: for these sins, when once come to a habit, generally follow men to their graves, and plunge them into hell, where, with the rick glutton, they will thirst for all eternity, and never obtain so much as one drop of water to refresh them.

2. That they should often meditate upon the following sentences of holy writ: *Isaiah v. 22. Wo to you that are mighty to drink wine; and stout men at drunkenness.* St. *Luke xxi. 34. Take heed to yourselves lest your hearts be overcharged with surfeiting and drunkenness—and that day come upon you suddenly.* Rom. xiii. 12, 13. *Let us cast off the works of darkness, and put on the armour of light. Let us walk honestly as in the day, not in riotting and drunkenness, &c.* 1 Cor. vi. 9, 10. *Be not deceived; neither fornicators—nor drunkards—shall possess the kingdom of God.* Gal. v. 19, 21. *The works of the flesh are manifest, which are fornication—drunkenness—revellings, and such like; of which I foretel you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God.* Philip. iii. 18, 19.

Many walk of whom I have told you often, and now I tell you weeping, that they are enemies of the cross of Christ, whose end is destruction, whose God is their belly, &c.

3. That they should carefully fly the occasions of their sins, such as taverns and other public-houses, feasts, drunken companions, &c. and should stint themselves to a certain quantity, not to be exceeded; penancing themselves with fasting and abstinence, if they should transgress.

4. That by daily prayers and tears they should beg of God, through Jesus Christ, and his thirst upon the cross, and the gall and vinegar that he took for us, to shew mercy to them, and to deliver them from so wicked and pernicious a habit.

Against ENVY.

ENVY is a repining at the good of another, which the envious man conceives to be an evil to himself, as lessening the excellence and esteem which he aims at: so that envy, though commonly reckoned amongst the capital sins, because of the many other sins that spring from it, is indeed a daughter of pride and vain glory. Against envy divines prescribe, 1. To consider the heinousness of this sin, directly opposite to charity, the queen of virtues; for charity is a joy in the glory of God, and the good of our neighbour; whereas envy grieves at both the one and the other.

2. To consider the dreadful consequence of this sin, when once it has got the mastery of the heart. It was envy that made *Cain* murder his brother *Abel*: it was envy that made the brethren of *Joseph* sell him into *Egypt*; and that made *Saul* so often seek the life of *David*; it was through envy that the *Jews* crucified *Christ*: it is the devil's sin, who continually seeks our ruin, out of pure envy, without any advantage to himself.

3. To consider that the nature of this sin is such, as to yield no manner of pleasure or profit to the sinner; but only to gnaw and torture his soul, and to make him miserable both here and hereafter. Ah! how unhappy are they, who become evil themselves by the occasion of the good of another; and how wilfully blind, to prefer the bitterness and racking pains of envy before the joy and sweetness of charity!

4. To lay the axe to the root of the evil, by applying proper remedies to pride and vain-glory, from which envy springs, and to learn to despise this transitory world, and its petty honors, and to aspire after eternal glory.

5. To watch and pray continually against so dangerous an enemy. To pray also for those whom we are tempted to envy, and to speak well of them upon all occasions.

Against SLOTH.

SLOTH, in the sense in which it is numbered by the divines among the capital sins, is a certain laziness of mind, opposite to the love of God and devotion; loathing, as it were, the beginning or going on with such things as appertain to God's glory and our soul's salvation. Against *sloth* it is proper to consider, 1. How very *short* the time of this life is, which is given us in order to *labour* for eternity, and to send before us a *stock* of good works, on which we may live for eternity: how *precious*, then, is every moment of this short time, upon the good use of which an endless eternity depends! Ah! let us not then lose one moment of it; every moment is worth an eternity; because in every moment we may purchase an additional degree of an eternal glory; but when once the time is passed, it never more returns.

2. To remember the strict account that will one day be demanded of us, by an all-seeing Judge of the employment of the whole time of our lives; and to reflect seriously upon the sentence that was passed upon the barren fig-tree, and upon the slothful servant that hid his talent in the ground.

3. To set before our eyes the examples of Christ, and of his saints: and often to read and meditate on their lives.

4. To meditate also upon such other subjects as may help to move us to the love of God, and to fervour in his service: such as the considerations of the divine perfections; of the love of God to us, and of his benefits; of the passion of our Redeemer; and of the glory of his heavenly kingdom, prepared to reward our short labours here.

5. To reflect upon the pains that worldlings take, and the danger they go through for a little dirt of the earth; and shall not we do much more for a happy eternity?

6. To remember in all our actions, that our great Master's eye is ever upon us; and therefore to labour to perform them all with perfection, in order to please him.

7. To prescribe to one's self a regulation of one's time, and a variety in one's good exercises, and so, by the help of good custom, to make that easy and agreeable, which otherwise would be tedious and distasteful.

INSTRUCTIONS AND DEVOTIONS FOR CONFESSION.

" IN order to prepare yourself to make a good confession, endeavour in the first place to recommend the matter earnestly to God; and for some days beforehand frequently and fervently beg his divine grace and assistance; and this more especially, if you have for a long time lived in a habit of sin: in which case it is most proper to prepare yourself by a spiritual retreat of some days, during which time you may seriously enter into yourself, and perform the ten meditations (which we have transcribed above from St. Francis de Sales) or such like devotions, by which you may be sufficiently disposed for so great a work; which, otherwise, 'tis to be feared, might 'be ill done, by being done too hastily."

" Examine your conscience with care and diligence, yet without too much anxiety and scrupulosity. Consult the table of sins to help your memory; and reflect in particular on the evil inclinations your are most subject to, on the places and companies you have been in, on your usual employments, on the duties of your calling, and how you have discharged them, &c. And in every sin, whether of commission or omission, strive to call to your remembrance the number of times you have been guilty."

" When you have duly examined your conscience, don't think this is all you have to do in order to be rightly prepared for confession; the greatest part of the work remains still to be done; and that is, to take proper time and care to procure a hearty sorrow and detestation of all your sins by which you have offended so good a God, with a full determination, with the grace of God, to avoid the like sins for the future, and to fly the occasions that usually bring you to sin; and to take proper measures to begin a new life.

" In order to obtain this hearty sorrow for your sins, and this firm purpose of amendment, you must earnestly beg it of God, whose gift it is; and you must make use of such prayers, considerations, and meditations as may be most proper to move you to it. Particularly reflect on the four last things, on the enormity of sin, on the goodness of God and his benefits to you, on the death and passion of Christ, &c. And when you have obtained this hearty sorrow and resolution, then you may hope that you are sufficiently prepared for confession, and not till then."

" If you have any thing upon your conscience, which you have a particular difficulty of confessing, cease not with prayers and tears to importune your heavenly Father to assist you in this regard, till he gives you the grace to overcome that difficulty; and be sure never to go to confession with a design of telling a lie to the Holy Ghost. Ah! what a comfort it will be to you to ease your conscience of its load! and what a rack and torture sacrilegiously to conceal it!"

" Let your confession be *humble*, without seeking excuses for your sins, or flinging the fault on others; let it be *entire* as to the kind and number of your sins, and such circumstances as quite change the nature of the sin, or notoriously aggravate it. Be modest in your expressions, and take care not to name any third person."

A prayer to implore the divine assistance, in order to make a good confession.

O ALMIGHTY and most merciful God, who hast made me out of nothing, and redeemed me by the precious blood of thy only Son; who hast, with so much patience, borne with me to this day, notwithstanding all my sins and ingratitude; ever calling after me to return to thee from the ways of vanity and iniquity, in which I have been quite wearied out in the pursuit of empty toys and mere shadows; seeking in vain to satisfy my thirst with muddy waters, and my hunger with husks of swine; behold, O most gracious Lord, I now sincerely desire to leave all these my evil ways, to forsake this region of death, where I have so long lost myself, and to return to thee, the Fountain of life. I desire, like the prodigal child, to enter seriously into myself, and with the like resolution to arise without delay, and go home to my Father, though I am infinitely unworthy to be called his child, in hopes of meeting with the like reception from his most tender mercy. But, O my God, though I can go astray from thee fast enough of myself, yet I cannot make one step towards returning to thee, unless thy divine grace stir me up and assist me. This grace, then, I most humbly implore, prostrate in spirit before the throne of thy mercy; I

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beg it for the sake of Jesus Christ, thy son, who died upon the cross for my sins; I know thou desirest not the death of a sinner, but that he be converted and live: I know thy mercies are above all thy works: and I most confidently hope, that as in thy mercy thou hast spared me so long, and hast now given me this desire of returning to thee; so thou wilt finish the work that thou hast begun, and bring me to a perfect reconciliation with thee.

I desire now to comply with thy holy institution of the sacrament of penance; I desire to confess my sins with all sincerity to thee and to thy minister; and therefore I desire to know myself, and to call myself to an account by a diligent examination of my conscience. But, O my God, how miserably shall I deceive myself, if thou assist me not in this great work by thy heavenly light. Oh! remove then every veil that hides any of my sins from me, that I may see them all in their true colours, and may sincerely detest them. O let me not any longer be imposed upon by the enemy, or by my own self-love, so as to mistake vice for virtue, to hide myself from myself, or any way to flatter myself in my sins.

But, O my good God, what will it avail me to know my sins, if thou dost not also give me a hearty sorrow and repentance for them? without this my sins will be all upon me

still, and I shall be still thy enemy, and a child of hell. Thou insistest upon a change of heart, without which there can be no reconciliation with thee; and this change of heart none but thou canst give. O give it me then, dear Lord, at this time. Give me a lively faith, and a firm hope in the passion of my Redeemer; teach me to fear thee, and to love thee. Give me, for thy mercy's sake, a hearty sorrow for having offended so good a God. Teach me to detest my evil ways; to abhor all my past ingratitudes; to hate myself now with a perfect hatred for my many treasons against thee. O give me a full and firm resolution of a new life for the future, and unite me to thee with an eternal band of love, which nothing in life or death may ever break.

Grant me also the grace to make an entire and sincere confession of my sins, and to accept of the confusion of it, as a penance justly due to my transgressions. Let not the enemy with all his artifices prevail upon me to pass over any thing through fear or shame: rather let me die than consent to so great an evil. Let not self love deceive me, as I fear it has done too often. O grant that this confession at least may be good, and for the sake of Jesus Christ thy Son, who died for me and for all sinners, assist me in every part of my preparation for it, that I may go through every part of it with the same

care and diligence, as I should be glad to do at the hour of my death; that so being perfectly reconciled to thee, I may never offend thee more.

O blessed Virgin, mother of my Redeemer, mirror of innocence and sanctity, and refuge of penitent sinners, intercede for me through the passion of thy Son, that I may have the grace to make a good confession. All you blessed angels and saints of God, pray for me a poor miserable sinner, that I may now, for good and all, turn from my evil ways, that so henceforward my heart may be for ever united with yours in eternal love, and never more go astray from the Sovereign Good. *Amen.*

This, or the like prayer, may be frequently repeated for some days before confession, in order to obtain of God the grace of making a good confession.

AN EXAMINATION OF CONSCIENCE UPON THE TEN COMMANDMENTS, &c.

I. I AM the Lord thy God, who brought thee out of the land of Egypt, and out of the house of bondage. Thou shalt not have strange Gods before me. Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the waters under the earth: Thou shalt not adore them nor serve them.

II. Thou shalt not take the name of the Lord thy God in vain.

III. Remember thou keep holy the Sabbath-day.

IV. Honor thy father and thy mother.

V. Thou shalt not kill.

VI. Thou shalt not commit adultery.

VII. Thou shalt not steal.

VIII. Thou shalt not bear false witness against thy neighbour.

IX. Thou shalt not covet thy neighbour's wife.

X. Thou shalt not covet thy neighbour's goods.

I. Have you been guilty of heresy, or disbelief of any article of faith, or of voluntary doubting of any article of faith? How often? and for how long a time? or have you rashly exposed yourself to the danger of infidelity, by reading bad books or keeping wicked company? How often?

Have you by word or deed denied your religion, or gone to the churches or meetings of heretics, so as to join any way with them in their worship? or to give scandal? How often?

Have you been ignorant of the articles of your creed, or of the commandments, or of any of those things which christians in your station are bound to know? For how long a time?

Have you been negligent in the worship of God; seldom or never adoring and praising him.

or giving him thanks; praying but little, or with little attention; and neglecting to make acts of faith, hope, or love of God? How long has this negligence continued?

I have you despaired of salvation, or of the forgiveness of your sins? or have you rashly presumed upon finding mercy: going on in your sins without any thoughts of amendment: or depending upon a death-bed repentance? How long have you been in this way?

Have you been guilty of idolatry, or of giving divine honors to any thing created? or used any witchcraft, or charms or spells, or such like diabolical inventions? How often? and with what scandal or ill example to others?

Have you employed prayers, or sacred names, to superstitious uses? How often?

Have you consulted fortune tellers, or made use of any superstitious practices to find out things to come, recover things lost, &c.? How often?

Have you given credit to dreams, taken notice of omens, or made any other superstitious observations? How often?

Have you blasphemed God or his saints? How often?

Have you abused the holy scripture, or scoffed at holy things? How often?

II. Have you sworn falsely, or what you did not certainly know, whether it was true or false?

Or have you sworn to do any thing that was wicked or unlawful? Or broken your lawful oaths? How often?

Have you had a custom of swearing rashly and inconsiderately by the name of God, by your soul, or by the way of imprecation upon yourself? How long have you had this custom? How many times a day have you sworn in this manner? Have you sworn by the blood or wounds of God, or any other blasphemous oath? How often?

Have you cursed yourself or others, and if so, was it from your heart? How often?

Have you been accessory to others swearing, cursing, or blaspheming? How often?

Have you broken any vow or solemn promise made to God? How often?

III. Have you neglected to hear mass upon Sundays and holidays of obligation? Or have you heard it with wilful distractions? Or not taken care that your children or servants should hear it? How often?

Have you spent those days in idleness, or in sin! Or been the occasion of others spending them so? How often?

Have you done any servile work without necessity upon those days; or set others on doing so? How often?

Have you broken the days of abstinence commanded by the church; or eaten more than one

meal on fasting days? Or been accessory to others so doing? How often?

Have you neglected to confess your sins once a year; or to receive the blessed sacrament at Easter?

Have you made a sacrilegious confession or communion, by concealing some mortal sin in confession, or what you doubted might be mortal; or for want of hearty sorrow for your sins, and firm purpose of amendment; or by being grossly negligent in the examination of your conscience? How often?

Have you received any other sacrament, for example, confirmation, or matrimony in mortal sin?

Have you neglected to perform the penance enjoined in confession? Or said it with wilful distractions? How often?

Have you presumed to receive the blessed sacrament after having broken your fast?

Have you after falling into mortal sin, neglected for a long time to return to God by repentance? And for how long a time?

IV. Have you been wanting in your duty to your parents, by not loving them, or not shewing them due respect; or by disobeying them? and was it in any matter of moment? Or have you been disobedient to any other lawful superiors? How often?

Have you desired your parents' death, or

cursed them? Or given them injurious language? Or lifted up your hand against them? Or threatened them? Or provoked them to swear, or otherwise to offend God? Or cause them any considerable trouble or uneasiness? How often?

Have you stolen from your parents, or otherwise wronged them? Or squandered away their substance? How much, and how often?

Have you neglected to succour your parents in their necessities, either corporal or spiritual?

If God has blessed you with children, have you been negligent in procuring that they should be speedily baptized? Or that they should be timely instructed in their prayers and the christian doctrine? Or have you been wanting in giving them early impressions of the fear and love of God? Or in taking care of their discharging their duty with regard to the sacraments?

Have you neglected to correct them; or been excessive in your corrections?

Have you neglected to remove from them the occasions of sin, such as wicked companions, bad books, romances, &c. or suffered them to lie in the same bed with one another, with danger of their chastity?

Have you flattered them in their passions, or indulged them in their evil inclinations?

Have you given them bad example? How often, and of what kind?

V. Have you desired any one's death through hatred or malice? Or for your temporal interest? How often? Have you revenged yourself of any one by word or action; or desired revenge, or taken pleasure in the thoughts of it? How often?

Have you provoked, challenged, or struck others; or been guilty of quarrelling or fighting with them? How often; and what mischief have you done them?

Have you borne malice to others, or refused to be reconciled to them? For how long a time? And what sort of evil had you in your heart against them?

Have you procured, or thought to procure a miscarriage? Or given any counsel, aid, or assistance thereunto? How often?

Have you done any thing to shorten your own, or any other's life, or to hasten death? or rashly exposed yourself, or others, to danger? How often?

Have you desired your own death, through passion or impatience? or entertained any thoughts of making away with yourself? or attempted or designed any such thing? How often?

Have you neglected to give alms according to your condition and ability? Or to reclaim sinners when it lay in your power? How often?

Have you been guilty of any spiritual murder, by drawing others into mortal sin? Or have you been accessory to the sins of others, by counsel

or command, or any other way? How often? And what sins?

Have you given scandal, or occasion of sin to others, by lewd, or irreligious discourse; by drunkenness or swearing; by immodesty of dress or behaviour, &c.? Where note, that the circumstance of scandal is generally found in all sins that are known to others, by reason of the force of ill example, which encourages others to sin.

Have you committed any thing that you judged or doubted to be a mortal sin, though perhaps it was not so? How often? Or have you exposed yourself to the evident danger of mortal sin? How often? And of what sin?

VII. Have you been guilty of fornication, or adultery, or incest, or any sin against nature, either with a person of the same sex, or with any other creature? How often? Or have you designed or attempted any such sin, or sought to induce others to it? How often?

Have you been guilty of self-pollution? Or of immodest touches of yourself? How often?

Have you touched others, or permitted yourself to be touched by others immodestly? Or given or taken wanton kisses, or embraces, or any such like liberties? How often?

Have you looked at immodest objects with pleasure or danger? Read immodest books or songs to yourself or others? Kept indecent pictures? Willingly given ear to, or taken pleasure

in hearing loose discourse, &c.? Or sought to see or hear any thing that was immodest? How often?

Have you exposed yourself to wanton company? or played at any indecent play? Or frequented masquerades, balls, comedies, &c. with danger of your chastity? How often?

Have you been guilty of any immodest discourses, wanton stories, jests or songs, or words of double meaning? How often? And before how many? And were the persons before whom you spoke or sung, married or single? For all this you are obliged to confess, by reason of the evil thoughts these things are apt to create in the hearers.

Have you abused the marriage-bed by any actions contrary to the order of nature? Or by any pollutions? Or been guilty of any irregularity, in order to hinder your having children? How often?

Have you without a just cause refused the marriage-debt? And what sin may have followed from it? How often?

Have you debauched any person that was innocent before? Have you forced any person, or deluded any one by deceitful promises, &c.? Or designed, or desired so to do? How often? You are obliged to make satisfaction for the injury you have done.

Have you taught any one evil which he knew not before? Or carried any one to lewd houses, &c? How often?

VII. Have you been guilty of stealing or cheating, or any way wronging your neighbour in buying or selling, or any other bargains or contracts? Or have you been accessory to another's committing any such injustice? How often, and to what value?

Have you unjustly retained what belonged to another? How long, and to what prejudice?

Have you contracted debts without design of paying them? or without any prospect of being able to pay them? Or have you delayed or refused to pay your just debts when you were able? Or have you by prodigal expences rendered yourself unable, and so wronged your creditors, or your own family? How often?

Have you been guilty of usury in the loan of money? How often?

Have you put off false money? How much? How often?

Have you caused any damage to your neighbour in his house, cattle, or other goods? How often?

Have you professed any art, or undertaken any business, without sufficient skill or knowledge? And what prejudice has your neighbour suffered from it?

Have you bought or received stolen goods?

**Or taken of those that could not give, &c. ?
How often ?**

Have you neglected your work or business to which you were hired, or by contract obliged ? How often ? And to what prejudice ? Or have you broken your promises in matters of consequence ?

N.B. That in all sins of injustice whereby one has done any wrong to one's neighbour, either in his person, in his goods, or in his character, honor, or good name, one is strictly obliged to make full satisfaction and restitution, if it lie in one's power : otherwise the sin will not be forgiven.

Have you then neglected or delayed without just cause to make satisfaction or restitution, when it was in your power ? How long ?

VIII. Have you been guilty of lies ? And whether in any matter of consequence ? Or to the prejudice of any one ? How often ?

Have you been guilty of hypocrisy or dissimulation ? How often ?

Have you entertained a bad opinion of your neighbour without grounds, or judged rashly of his actions and intentions ? How often ?

Have you been guilty of the sin of detraction, which consists in taking away or lessening your neighbour's reputation, either by saying of him what is false or uncertain, or by publishing what is secret ? How often have you done so ? Before how many ? you are obliged to make restitution.

Have you willingly given ear to detraction? Have you taken pleasure in it? Or any way encouraged it? Or not hindered it when you might? How often?

Have you prejudiced your neighbour's honor by reproaches and affronts, or robbed him of the peace of his mind by scoffs and derision? How often?

Have you, by carrying stories backwards and forwards, or any other way caused misunderstanding or quarrels betwixt neighbours? How often? and to what prejudice?

Here also judges, lawyers, solicitors, &c. ought to examine themselves what injustice they may have been guilty of in judging or managing causes, &c. as well as accusers, witnesses, &c.

IX. Have you willingly taken pleasure in unchaste thoughts or imaginations? Or entertained unchaste desires? Were the objects of your desires maids or married persons? or kinsfolks, or persons consecrated to God? How often?

Have you taken pleasure in the irregular motions of the flesh? Or not endeavoured to resist them? How often?

Have you entertained with pleasure the thoughts of saying or doing any thing which it would be a sin to say or do? How often?

Have you not had the desire or design of committing any sin? Of what sin? How often?

X. Have you desired your neighbour's loss or misfortune, or any public calamity, that you might be the gainer by it? How often?

Have you desired your neighbour's goods, not caring whether you had them rightly or wrongly? Or been in a disposition of stealing, or otherwise wronging him, if it lay in your power? How often?

XI. As to the capital sins: Have you been guilty of *pride*, or complacency in yourself, or contempt of others? Or of *rati-glory*, by doing your good actions for the procuring of esteem? Or of *avarice*, in affecting too much the things of this world? How often?

Have you been guilty of eating or drinking to excess, so far as considerably to prejudice or endanger either your health or reason? How often? And with what scandal?

Have you made others drunk; or sought to make them so; or gloried in having made them so? How often?

Have you gloried in any other sin whatsoever? How often? And before what company? And what sin?

Have you envied or repined at your neighbour's good? Or rejoiced at his harm? How often?

The rest of the capital sins have been examined before.

Here also masters and servants, husbands and wives, lawyers and physicians, ecclesiastics and magistrates, &c. ought to examine into the sins which are peculiar to their states, and how far they may have neglected the duties of their respective callings.

*A PRAYER taken out of Mr. GOTHER's works,
for obtaining contrition.*

I HAVE now here before me, O Lord, a sad prospect of the manifold offences, by which I have displeased thy divine Majesty, and which I am assured will appear in judgment against me, if I repent not, and my soul be not disposed by a hearty sorrow to receive thy pardon. But this sorrow, O Lord, this repentance must be by thy free gift; and if it come not from the hand of thy mercy, all my endeavours will be in vain, and I shall be for ever miserable. Have mercy, therefore on me, O Father of Mercies, and pour forth into my heart thy grace, whereby I may sincerely repent of all my sins; give me a true contrition, that I may bewail my past misery and ingratitude, and grieve from my heart for having offended thee, so good a God: Permit me not to be deluded with a false sorrow, as, I fear, I have been too often, through my own weakness or neglect; but let it be now thy gift, descending from thee, the Father of lights, that so my repentance may be accompanied with amendment and a change of life, and I may be fully acquitted from the guilt of all my sins, and once more received into the number of thy servants. Through Jesus Christ our Lord. *Amen.*

A MEDITATION before CONFESSION, *in order to stir up in the soul a hearty sorrow for having offended God.*

CONSIDER, *first*, my soul, that God is thy first beginning, from whom thou hast received thy whole being; that he has made thee for himself, and for a happy eternity: and sent thee into this world, to the end that by loving and serving him thou mightest merit this happy eternity. Ah! how little hast thou hitherto thought, either of thy first beginning or last end! How little hast thou corresponded with the only end for which thou camest into the world! How little hast thou loved the Sovereign Good? Ah! what empty toys and trifles have hitherto taken up thy thoughts! Ah! wretched husks of swine, which thou hast loved more than God! Repent and amend.

Consider, *secondly*, what a filthy monster sin is, which thou hast hitherto carried about with thee, and cherished in thy breast. Mortal sin is so great an evil, so black, so odious, and hideous, that hell itself hath nothing worse. It is the greatest of all evils, infinitely opposite to the Sovereign Good. This dismal poison changed in a moment innumerable angels into ugly devils: the same is the bane of the whole world; and daily crowds hell with innumerable souls. This cursed stain is the fuel which nourishes that

everlasting fire; and which endless ages will never be able to efface. Alas! my poor soul, how wretched then has thy case been all this while thou hast been in sin! Thou hast been all this while a very monster of filth and ugliness; odious and abominable to God and his angels. The foulest creature upon earth is certainly a beauty, in comparison with a soul in sin; and couldst thou but see thyself as thou art in this state, the very sight would strike thee dead. Ah! detest then so great an evil, and abhor it from thy heart; and spare no pains to get rid of it.

Consider, *thirdly*, the multitude of thy sins; and how from thy first coming to the use of reason, till this very hour, thou hast not let one day pass without many ways offending thy God. And what had he done to deserve this treatment at thy hands? Ah! how early didst thou turn thy back upon him! How quickly didst thou fall from the Supreme Good, into the bottomless pit of sin and misery! Hast thou not defiled all the powers of the soul, and all the senses and members of the body, by manifold sins? Hast thou not perverted all the gifts of God, by abusing them, and turning them to the offence of the Giver? And yet all this while he has spared thee, whilst millions of others have been cut off in their sins, yea, are actually burning in hell for lesser sins than thou hast committed: he has, with an admirable love, watched over thee night

and day, or the devil would have long since carried thee away. Alas! all the while thou hast been in sin, there was but a hair's breadth betwixt thy soul and hell, *viz.* the slender thread of life, which thy God held in his hand, which thou hast so often provoked him to break; and if he had broken it, in that moment thou must have been in hell. Oh! love him then, and bless him for ever, for his forbearance and long-suffering. Heartily beg pardon for having so long a time, and so very often, abused his mercy, and affronted his justice; resolve to return to him now at least with thy whole heart, and beg that thou mayest never more turn thy back upon him.

Consider, *fourthly*, that death will be with thee very quickly; and that a sudden and unprovided death is frequently the just punishment of sin. Ah! make then thy peace with God in time; and remember that a death-bed repentance is but a poor chance. Alas! they will certainly deceive themselves, who design to put upon God's justice, by living in sin and dying in grace. Consider also the dreadful account thou must give immediately after death, of all the sins of thy life; and how wretched thy case will then be if thou dost not now wash away thy sinful stains by penitential tears. Ah! what a dismal eternity wilt thou be condemned to, if thou art then found in mortal sin. Alas! canst thou bear

everlasting fire? Canst thou endure to burn for ever? And what a loss will it be to thee to lose for ever thy God, thy Sovereign Good, the Fountain of all Good! Ah! nothing but sin can rob thee of heaven, or condemn thee to hell. Renounce thou so great an evil, and detest it for ever.

Consider, *fifthly*, how good God is in himself, and how good he has been to thee. He is an ocean every way infinite of goodness and perfection; a beauty so charming as to ravish all that see him, and eternally fill their souls with inconceiveable joy, delight, and love. He is the inexhaustible source of all perfection, and of all being; and every good that is in any of his creatures is from him, by him and in him. He is eternal, without beginning, ending, or change; he is immense and incomprehensible, filling heaven and earth, and all things therein; his power, wisdom, mercy and justice, are all infinite. And who art thou, my soul, that so great a God should set his heart upon thee? Ah! he has thought of thee from all eternity; he has loved thee from all eternity; he has prepared a happy eternity for thee. And how little hast thou thought of him! How little hast thou loved him! How frequently and how grievously hast thou offended him! But, O my good and loving God, I am now at least resolved, by thy grace, to do so no more. I have said, now I begin: Oh! let this

be the change of the right-hand of the Most High.

Consider, *sixthly*, the innumerable benefits and favours thou hast received from God. He hast given thee thy very being; he formed thy body in thy mother's womb, and created thy immortal soul to his own image. He kept thee from perishing by any one of those innumerable accidents to which thou wert exposed for the space of nine months, and brought thee safe to the waters of baptism: where he washed thee from sin, made thee his child, and heir to his kingdom. He provided for thee during thy helpless infancy and childhood; he gave thee an early knowledge of himself, and of his heavenly truths; he has favoured thee with many calls, inspirations, and graces, beyond thousands of others; he has made thee a member of his church by a distinguished mercy; he has admitted thee to his sacraments, and given himself to thee in the blessed eucharist; he has borne with thy repeated treasons for a great many years, and has still been thy constant benefactor, notwithstanding all thy ingratitude. And is it possible, my soul, that thou should still offend him? Oh! rather let me die, dear Lord, than offend thee any more.

Consider, *seventhly*, how much thy Saviour, Jesus Christ, the Son of God, has suffered for thy sins. His whole life was a continual suffer-

ing: but what dreadful torments did he endure for thee in his passion and death! What a bitter agony in the garden of *Gethsamane*! What a bloody sweat! O the anguish of his sacred soul, which forced from his body this dismal sweat! O the heinousness of thy sins, my soul, which thy Saviour has thus bewailed with tears of blood! Alas! it was for the love of thee he suffered all this. For thee he permitted himself to be betrayed and sold by one of his own disciples. For thee he gave himself up to the hands of sinners, to be apprehended as a malefactor, bound, beaten, and abused; falsely accused, and unjustly condemned; muffled, spit upon, and loaded with all manner of reproaches; forsaken by all his friends, and denied by the chief of his apostles; exposed all the night, and all the day, to the insults and scoffs of his enemies, to the insolencies of the mob and of the soldiers; cloathed in a fool's garment, judged to be worse than a *Barabbas*; rent and torn with whips and scourges; crowned with thorns: derided as a mock king; vested with a purple garment, and a sceptre of a reed; condemned to a disgraceful death; loaded with a heavy cross, laid upon his wounded shoulders; drenched with gall and vinegar; violently stripped of his cloaths, which now clave fast to his wounds; stretched on the cross as on a rack, and nailed to it with gross nails, driven through his hands and feet; hoisted

up into the air betwixt two thieves, and there, in the most bitter torments and anguish, he was pleased to hang for the space of three hours, bleeding and dying for the love of thee. Ah! how much then have thy sins cost this innocent Lamb of God! Ah! how dearly as he loved thee! since in the midst of all his tortures, he had thee in his heart, and even then was pleading thy cause with his eternal Father, when thy sins were crucifying him; grieve then, my soul, for having offended so good a God; grieve that thou grievest so little for so great an evil. Run in now at least to thy crucified Saviour, embrace his feet like *Magdalene*, and strive to wash them with thy tears.

AFFECTIONS AND RESOLUTIONS.

MY Lord and my All, I am confounded at the multitude and enormity of my offences against so good a God; I dare not presume even to lift up my eyes to heaven, much less to come near thy altar, after so many treasons against thee. Alas! what shall I now do, O Lord? What shall I say? But, with the humble publican, strike my breast, and cry out to thee, *O God, be merciful to me a sinner.*

My sins exceed in number the hairs of my head, and the sands of the sea: but thy mercies are more innumerable than my sins. O ocean

of mercy, have compassion on a poor miserable sinner, and make me now at least a true penitent!

Father, I have sinned against heaven and in thy sight, and am not worthy to be called thy child: Oh! receive me as one of the least of thy servants, and never suffer me to go astray from thee any more.

It grieves me, O my God, that I have offended thee; I am heartily sorry for all the sins I have committed against thy infinite goodness, O that I could worthily lament them, even with tears of blood.

Who will give water to my head, and fountains of tears to my eyes, that night and day I may bewail my sins and ingratitude?

O that I had never offended my God! O that I had never sinned! Happy those souls who have never lost their baptismal innocence!

Ah! sweet Jesus, that I had been so happy!

Have mercy on me, O God, according to thy great mercy; and according to the multitude of thy tender mercies blot out all my iniquities. Wash me yet more from my iniquities, and cleanse me from my sins: because I know my iniquities, and my sins are always before me.

O that I could now, like *Magdalene*, present myself at the feet of my Saviour! Oh! that I could wash them with my tears! Oh! suffer me, dear Lord, to lay down all my sins at thy feet, to be cancelled by thy precious blood.

Lord, thou hast said there is joy in heaven upon one sinner doing penance, more than upon ninety-nine just: O give me now grace to be a true penitent indeed, that so heaven may rejoice at my conversion.

Thou camest, O my dear Redeemer, not to call the just, but sinners to repentance; look down upon me, a poor miserable sinner, and draw me now powerfully to thee by thy grace.

I know thou willest not the death of the sinner, but that he be converted and live: O let me no longer remain dead in my sins! O let me now at least begin to live to thee!

Create a clean heart in me, O God; and renew a right spirit within my bowels. O grant that I may now serve thee in good earnest! O let this be the change of the right-hand of the Most High.

Thou hast made me, O my God, and redeemed me by thy precious blood. O despise not the work of thy hands! O let not thy blood be spilt for me in vain!

Too late have I known thee, O antient truth! Too late have I loved thee, O antient beauty! Too long have I gone astray from thee! From this moment, O my Sovereign Good, I desire to be for ever thine. O let nothing in life or death ever separate me from thee any more!

O divine lover of penitent souls, give me henceforward a contrite and humble heart: Oh!

I desire from this hour to offer this sacrifice daily to thee, till the end of my life.

O divine Love, how little art thou known in this wicked world ; how little art thou loved ! Come now to me, and take full possession of my whole heart and soul for time and eternity.

Thy mercy has been infinite in bearing so long with such an ungrateful sinner as I have been, and in daily heaping thy favours upon me. Add this one favour, O Lord, to all the rest, that henceforward, by thy grace, I may never offend thee more. This one thing I earnestly beg of thee, for thy infinite mercy's sake, and through the death and passion of thy only Son : hear this one prayer, I beseech thee, and in all things else do with me what thou pleasest.

I am resolved, by thy grace, never more to return to my sins ; O rather let me die than offend thee wilfully any more. I am resolved to fly all evil company, and dangerous occasions ; and to take proper measures for a thorough amendment of my life for the future. All this I resolve ; but thou knowest my frailty, O my God ; and if thou assist me not by thy grace, all my resolutions will prove ineffectual, and I shall be for ever miserable. O look to me, O Lord, that I may never betray thee any more.

N. B. Here the penitent ought to make *Acts of Faith, Hope, and Charity*, p. 109. After which he may recite that most excellent prayer of a penitent sinner, in the Devotions for Jubilees and Indulgencies. And repeat, with the humble dispositions of holy David, the Ps. Have mercy on me, O God, &c. p. 149. He should also think upon the measures he must take for an entire amendment of life for the time to come; considering well what have been the occasions of his sins; what circumstances are apt to be dangerous to him; what precautions he must take against those dangers for the future; what pious exercises he must daily make use of; such as prayers, meditation, spiritual reading, &c. when and how often frequent the sacraments, &c.

" When the penitent finds himself heartily sorry for having offended God, and fully determined for the time to come to amend his life, and avoid all mortal sins, and the immediate occasion of them; he may then go to confession, in which he may then follow this method.

THE METHOD OF CONFESSION.

" 1. THE penitent kneeling down at the side of his ghostly father, makes the sign of the cross, and asks his blessing; *Pray, Father, give me your blessing, for I have sinned.* Then he says the *Confiteor* in Latin, or in English, as far as *mea culpa, &c. through my fault, &c.*

" 2. After this he accuses himself of his sins, either according to the order of God's commandments, or such other order as he finds most helpful to his memory; adding after each sin the number of times that he has been guilty of it, and such circumstances as may very considerably aggravate the guilt; but carefully abstaining from such as are impertinent or unnecessary, and from excuses and long narrations.

" 3. After he has confessed all that he can remember, he may conclude with this or the like form: *For these, and all other my sins, which I cannot at this present call to my remembrance, I am heartily sorry; purpose amendment for the future; most humbly ask pardon of God, and penance and absolution of you, my ghostly father:* and so he may finish his *Confiteor*, and then give attentive ear to the instructions and advices of his confessor, and humbly accept of the penance enjoined by him.

" 4. Whilst the priest gives him absolution, let him bow down his head; and with great humility call upon God for mercy; and beg of him that he would be pleased to pronounce the sentence of absolution in heaven, whilst his minister absolves him upon earth.

" 5. After confession let the penitent return to his prayers ; and after having heartily given God thanks for having admitted him by the means of this sacrament to the grace of reconciliation, and received him, like the prodigal child, returning home, let him make an offering of his confession to Jesus Christ, begging pardon for whatever defects he may have been guilty of in it ; offering up his resolutions to his Saviour, and begging grace that he may put them in execution.

" 6. Let him be careful to perform his penance in due time, and in a penitential spirit."

A PRAYER after CONFESSION.

O ALMIGHTY and most merciful God, who according to the multitude of thy tender mercies, hast vouchsafed once more to receive this prodigal child, after so many times going astray from thee, and to admit him to this sacrament of reconciliation, I give thee thanks, with all the powers of my soul, for this and thy other mercies, graces, and blessings bestowed on me, the most unworthy of all sinners : and prostrating myself now at thy sacred feet, I offer myself to be henceforward for ever thine : Oh ! let nothing in life or death evermore separate me from thee. I once more renounce with my whole soul all my treasons against thee, and all the abominations and sins of my past life. I renew my promises made in baptism, and from this moment I dedicate myself eternally to thy love and service. Oh ! grant that for the time to come I may ever fly and abhor sin more than death itself, and avoid all such occasions and companies as have unhappily brought me to it : I resolve

henceforward to fly them all by thy divine grace, without which, of myself, I can do nothing. I resolve to perform such and such devotions for obtaining this grace. I resolve to fly idleness, and to set myself a regular order and method of life, for the time I have yet to come: I beg thy blessing upon these my resolutions, that they may not be ineffectual, like so many others I have formerly made; for, O Lord, without thee, I am nothing but misery and sin. Supply also, by thy mercy, whatever defects have been in this my confession. I am sensible it has been very imperfect, and that I was far from having that true sorrow which the heinousness of my sins required; but let the precious blood of thy only Son make up this deficiency. Accept of my poor performance, such as it is, and give me grace to be now and always a true penitent; through the same Jesus Christ, thy Son. *Amen.*

A PROTESTATION, recommended by St. Francis de Sales, to be made by the penitent in presence of his director, by way of engraving in his soul a firm resolution of serving God.

1. I N. N. placed in the presence of the eternal God, and of all the court of heaven, having considered the exceeding mercy of his divine goodness towards me, a most unworthy and wretched creature, whom he has made out

of nothing, preserved, maintained, and delivered from so many dangers, and loaded with so many benefits; but above all, having considered the incomprehensible sweetness and clemency with which the most good God has so graciously spared me in my iniquities, so frequently called upon me, inviting me to amendment, and so patiently expected my repentance and conversion until this present time, notwithstanding all my ingratitude, disloyalty, and infidelity, whereby, deferring my conversion, and despising his graces, I have so unadvisedly offended him: having moreover considered that, upon the day of my holy baptism, I was so happily and holily vowed and dedicated to my God, to be his child; and that, contrary to the profession then made in my name, I have so many times, so execrably and detestably profaned and violated all the powers of my soul, and senses of my body, applying and employing them against his divine majesty: at length returning to myself, prostrate in heart and mind before the throne of the divine justice, I acknowledge, confess, and avow myself lawfully attainted and convicted of high treasons against his divine majesty, and guilty of the death and passion of Jesus Christ, by reason of the sins I have committed, for which he died and suffered the torments of the cross; so that consequently I am worthy to be cast away, and damned for ever.

2. But turning myself towards the throne of the infinite mercy of the same eternal God, having detested, from the bottom of my heart, and with all my power, the many transgressions of my past life; I most humbly beg and crave pardon, grace, and mercy, with an entire absolution, from my offences, by virtue of the death and passion of the same Saviour and Redeemer of my soul: on which relying, as on the only foundation of my hope, I confirm again and renew the sacred profession of my allegiance made in my behalf to God at my baptism; renouncing the devil, the world, and the flesh; abominating their horrible suggestions, vanities and concupiscences, for all the time of this present life, and for all eternity. And converting myself unto my most gracious and merciful God, I desire, deliberate, purpose, and resolve irrevocably to serve and love him now and for ever. And, to this end, I give and consecrate to him, my spirit with all its faculties, my soul with all its powers, my heart with all its affections, and my body with all its senses; protesting that I will never more abuse any part of my being against his divine will and sovereign Majesty; to whom I offer up and sacrifice myself in spirit, to be perpetually a loyal, obedient, and faithful creature, without ever unsaying, revoking, or repenting me of this resolution.

3. But if, alas! by the suggestion of the enemy, or through human frailty, I chance to transgress, in any thing whatsoever, this my purpose and resolution, I protest and determine from this very hour, by the assistance of the Holy Ghost, to rise again as soon as I shall perceive my fall, and to return anew to the divine mercy, without any delay or protraction whatsoever. This is my will, intention, and resolution, inviolable and irrevocable, which I profess and confirm without reservation or exception, in the same sacred presence of my God, and in the sight of the whole triumphant church, and in the face of the church militant my mother, who hears this my declaration, in the person of him, who, as her officer, hears me in this action.

4. May it please thee, O my eternal God, almighty and gracious Father, Son and Holy Ghost, to confirm me in this my resolution, and to accept this inward sacrifice of my heart, in the odour of sweetness. And as it has pleased thee to give me the inspirations and will to do this; so grant me power and grace to perform it. O my God, thou art my God, the God of my heart, the God of my soul, and the God of my spirit. So I acknowledge and adore thee now and for ever. Live, O Jesus.

INSTRUCTIONS AND DEVOTIONS FOR COMMUNION.

"1. Let a man prove (or try) himself, says St. Paul, 1 Cor. xi. 28, and so eat of that bread, &c. This proving or trying one's self is the first and most necessary preparation for the ~~of~~ communion; and consists in looking diligently into the state of one's soul, in order to discover what indispositions or sins may lie there concealed; and to apply a proper remedy to them by sincere repentance and confession; lest otherwise approaching to the Holy of Holies with a soul defiled with the guilt of mortal sin, we become guilty of the body and blood of Christ, and receive judgement to ourselves, not discerning the Lord's body, 1 Cor. xi. For this reason we go to confession before communion, in order to clear our souls from the filth of sin.

*"2. The person that is to receive the blessed sacrament must be also fasting, at least from midnight, by the command of the church, and by a most ancient and apostolical tradition, ordaining that, in reverence to so great a sacrament, nothing shewld enter into the body of a christian before the body of Christ. Hence, if through inadvertence or otherwise a person has taken any thing, though ever so little after twelve o'clock at night, he must by no means receivr that day; excepting the case of danger of approaching death, when the blessed sacrament is received by way of *viaticum*.*

"3. Besides this preparation of confession and fasting, the person that proposes to go to communion must endeavour to aim at the best devotion he is able, in order to dispose his soul for worthily receiving so great a guest. To this end I recommend to him,

"First, To think well on the great work he has in hand; to consider affectively who it is he is going to receive, and how far he is from deserving such a favour; and to implore with fervour and humility God's grace and mercy. And this should be the subject of his meditations and prayers, for some days beforehand, and more particularly the night before his communion, and the morning he receives.

*"Secondly, To propose to himself a pure intention, viz. The honour of God, and the health of his own soul, and in particular, that by worthily receiving Christ in this heavenly sacrament, he may come to a happy union with him, according to that of St. John vi. 57, *He that eateth my flesh, and drinketh my blood, abideth in me, and I in him.**

"Thirdly, To meditate on the sufferings and death of his Redeemer; this sacrament being instituted to this end, that we should shew forth the death of Christ until he comes, 1 Cor. xi. 26.

"Fourthly, To prepare himself by acts of virtue, more especially of faith, love, and humility; that so he may approach to his Lord with a firm belief of his real presence in this sacrament, and of that great sacrifice which he heretofore offered upon the cross for our redemption, of which he here makes us partakers; with an ardent affection of love to him who has loved us so much, and who out of pure love gives himself to us; and with a great sentiment of his unworthiness and sins, joined with a firm confidence in the mercies of his Redeemer."

A Meditation before Communion, divided into seven points, which may serve as a seven days preparation for the blessed sacrament.

1. CONSIDER, 1st. That Jesus Christ, our Lord whom we receive in this blessed sacrament, is called in scripture *the Lamb which was slain from the beginning of the world.* *Apocalypse* xiii. 8. Because, from the very beginning of the world, there was no way of coming at God's mercy or grace, but by faith in a Redeemer to come, and by the merits of his future death and passion. Hence Christ crucified was, from the beginning of the world, the great object of the devotion of the patriarchs and prophets; for him they constantly sighed; him they regarded in all their sacrifices, which were indeed so many figures of him, and of his death. All these figures were to have an end, when Christ himself, the very Truth, came in person into the world, and offered himself upon the cross a sacrifice for the sins of the world. But still his death and passion is to be the perpetual object of the devotion of all his children and servants, even to the end of the world; not now as prefigured in shadows and types, but as commemorated and celebrated in the Eucharistic sacrifice and sacrament, containing and exhibiting verily and indeed, that is in very truth, our great High Priest and

Victim, Jesus Christ. For the ancient figures are now passed, and the truth has succeeded in their place: and that same fountain of all sanctity, who of old communicated himself to his servants spiritually by faith, now gives himself to us verily and indeed in these heavenly mysteries. For this manner of communicating himself was becoming the new law; which is a law of love, a law of grace, and a law of truth. Ah! my soul, admire and adore the riches of the bounty and goodness of thy God and Saviour, who gives thee in this sacrament so great a gift, that heaven itself has nothing greater. Embrace his love, but let it be with a suitable return of love: and see thou prepare thyself worthily to receive so great a visit. O take care to open wide thy heart, that it may be capable to hold those treasures which he brings with him, and which he desires to impart to thee.

Consider, *secondly*, the figures by which God was pleased in the *Old Testament* to foreshew this sacrament; especially these three, the Tree of Life, the Paschal Lamb, and the Manna from Heaven. The Tree of Life, which God planted in the midst of Paradise, had that excellent property, that if sin had not banished us from that happy abode, by feeding on the fruit of it, we should have been maintained in a constant vigour, strength, and health, and have never died. O how well does the blessed Eu-

charist answer this noble figure! in which we feed upon life itself in its very fountain, and by frequently and worthily approaching to it, receive a copious and constant supply of heavenly grace, for the maintaining of the vigour, strength, and health of the soul; that so we may never incur the second death, but may pass from life to life; from the life of grace to the life of glory; from life concealed under sacramental veils, to life seen and enjoyed without shadow or change for all eternity. The Paschal Lamb, which was first offered in sacrifice to God on the evening on which the children of *Israel* were delivered from the bondage of *Egypt*, and then was, by God's command, eaten by all the faithful, was also a figure of the blessed Eucharist, and of the true Lamb of God, there communicated to us; even that Lamb which was first offered in sacrifice for our eternal redemption from the bondage of the infernal *Pharaoh*, and is now received by all the faithful in these heavenly mysteries, for a perpetual commemoration of this our redemption, and a daily application of the fruit of it to our souls. O, my soul, let us confidently run to this Lamb of God, who taketh away the sins of the world! Let us receive with all affection this christian *passover*! Let us embrace this victim of our redemption, this new sacrifice of the new covenant, the covenant of life and of love! Let us sprinkle ourselves with

this *blood of the New Testament*, that so the destroying angel may have no power to hurt us. Another figure of the blessed Eucharist was the *manna* from heaven, with which the children of *Israel* were wonderfully fed during their forty years sojourning in the wilderness, before their coming to the land of promise. This food was many ways miraculous, but nothing in comparison of that *living bread*, that bread of life, which is given us in the divine mysteries, which comes down from heaven in order to carry us up to heaven, that true Land of Promise, the land of the living, and which nourishes our souls to life eternal. O ! heavenly manna, O ! bread of angels, let my soul always hunger after thee. Thou art my true and only support, during this my mortal pilgrimage. Oh ! give me a loathing for all the husks of swine with which this deluded world seeks to amuse me ! Oh ! let me ever relish thy hidden sweetness !

Consider, *thirdly*, the mysteries which we celebrate in this thrice blessed sacrament and sacrifice. Here the whole passion and death of Christ is solemnly acted, as a most sacred tragedy, by himself in person. Here the lamb of God presents himself as slain to his eternal Father ; and his blood most powerfully pleads in our behalf. Here the *death* of our Lord, the fountain of all our good, plentifully flows into our souls, and ever *lives* and brings forth in us the

fruit of life. Here the triumphs of our crucified King, his victorious resurrection and glorious ascension, are displayed. Here we receive an assurance of the share that we have in Christ, and his redemption. Here we partake of his *Body* and of his *Spirit*. Here we drink of the fountain of life. Here all the members of Christ are happily united with one another, and with their head, in a sacrament of union and love. Here, in fine, we have a most certain pledge of everlasting life, and of the eternal enjoyment of him in our blessed country, who thus lovingly gives himself to us in this place of banishment. O, my soul, reverence with awe, and embrace with love, these mysteries, so full of majesty and of love. The high-priest of the *Old Testament* was but once a year to enter into the inward sanctuary of the temple called the *Holy of Holies*; and then not without diverse purifications and sacrifices, and a solemn fast of all *Israel*. See then how pure, how holy, thou oughtest to be, who so often art admitted into the sanctuary of the *New Testament*, that is, to these divine mysteries sanctified by the presence of Jesus Christ himself, the true *Holy of Holies*, of which that Jewish sanctuary was but a shadow.

Consider, therefore, *fourthly*, that what most especially calls for our devotion in these most holy mysteries, is the real presence of Jesus

Christ himself, true God and true Man, under the sacramental veils. Bow thyself down, my soul, to adore this sacred truth: let no proud thoughts of opposition arise in thee against this admirable sacrament; captivate thy understanding to the obedience of faith: build thyself upon the express words of faith itself, so often repeated in holy writ; and upon the express declaration of the church of God, against which the gates of hell can never prevail. The glory and merit of *faith* is to believe what thou canst not see; to acknowledge that the Almighty can do infinitely more than thou canst comprehend; and that no effort of mercy and love can be too great for him who has died for love. See then what thy devotion ought to be in consequence of this belief; what profound reverence to so great a Lord, who lies concealed in these tremendous mysteries; what *purity* of conscience, in order to approach worthily to purity itself; what *humility*, what *love* when thou art admitted to his embraces!

Consider, *fifthly*, how many ways thy Lord and thy God, the sovereign Good, who delights to be with the children of men, *Prov.* viii. 31. communicates himself to thee. In his incarnation and birth he gave himself to be thy companion, and to take upon him all thy miseries. In his death he gave himself to be thy ransom; in this heavenly sacrament he gives himself to be

thy food, the comfort and support of thy exile: and in his kingdom above, he designs to give himself for thy eternal reward. Oh! what can he do more to testify his love to thee? As wise as he is, he cannot contrive any thing better for thee; as powerful as he is, he cannot do more for thee than give thee himself. Oh! how true is that saying of the beloved disciple, that *God is Love!* But what dost thou see in me, dear Lord, that can move thee to love such a poor worm, such a wretched sinner as I am? There can be nothing good in me, but what is thy gracious gift; and alas! I fear I have hitherto abused all thy gifts: 'tis then thy own pure goodness alone that can make thee love me; and thy pure love alone that can make thee communicate thyself to me. O let me then be no longer ungrateful to thy love! Let that divine fire, which thou so much desirest to enkindle upon earth, take hold now of my heart, that I may return thee love for love. O send it now into my soul, that it may prepare thee a suitable lodging there! Oh! let me henceforward give myself wholly to thee, who so often givest thyself to me.

Consider, sixthly, who it is that thou art to receive in this blessed sacrament, and who thou art that presumest to approach him. He is the great King and Maker of heaven and earth; and the whole creation is a mere nothing in his sight: what a little atom then art thou, compared to

Him ! He is eternal, immense, and every way infinite in power, in majesty, in beauty, in wisdom, in glory, &c. and thou art a little diminutive worm, made of earth, and full of miseries. He is infinitely pure and holy, in whose sight the very heavens are not clean, and who cannot endure iniquity ; and thou art the very filth of sin, and a sink of uncleanness and corruption. How then, my soul, shall we dare venture to enter into this inward sanctuary, to draw near the throne of this infinite Majesty, and, unclean as we are, to touch and receive the Holy of Holies ! *Oza* was struck dead for irreverently touching the ark of the covenant; the *Bethshamites* for irreverently looking on it; and *Nadab* and *Abihu* for offering incense before it with unhallowed fire: now what was this ark (in which were only reposed the tables of the law) in comparison with the Lord and giver of the law; whom we here approach to ? When God was about to give the law, the children of *Israel* were commanded to be purified, and to keep themselves chaste; and nevertheless to keep their distance from the mountain, where the Lord appeared in thunder and lightning : only Moses was permitted to ascend to the mountain's top, to converse with the Divine Majesty, or rather with an angel speaking in his person. And how shall we with so little purity dare to approach this immense Diety, this *consuming fire* ! St. Paul assures us,

1 Cor. xi. that the unworthy receiver is *guilty of the body and blood of the Lord*, and receiveth *judgment to himself, not discerning the body of the Lord*. How then shall we, the most *unworthy* of all sinners, presume to receive this Lord of Glory? Must we then stay away till we have the presumption to think ourselves *worthy*? No, certainly; for one of the most necessary dispositions for receiving *worthily*, is to acknowledge and believe our own unworthiness: Or must we, through awe and fear of so great a Majesty, abstain for ever from partaking of these tremendous mysteries? No; for it is no less certain death to stay away from this fountain of life, than to come to it unworthily. What then must we do, my soul? We will not run away from our Sovereign Good: no; we will run to him, but it shall be like the humble publican, like the poor prodigal returning home, like the penitent *Magdalene*; such as these he never rejects. It shall be with a contrite and humble heart, which he never despises: it shall be with an entire confidence in his infinite goodness and mercy, for no one ever hoped in him and was confounded. O grant us, dear Lord, to approach thee with these happy dispositions! and since thou art pleased to invite thyself into so poor, so mean, so wretched a cottage, as this of my breast, be pleased to send in thither before-hand those graces, those virtues, that devotion, which may

prepare the place for thee; for thou knowest that of myself I can do nothing.

Consider, *seventhly*, the happy fruits which this divine sacrament produces in those souls which frequent it with due preparation. *The bread that I will give, says our Lord, St. John vi. 52. is my flesh, for the life of the world:* and again, ver. 55. *He that eateth my flesh, and drinketh my blood, hath everlasting life, and I will raise him up at the last day.* And again, ver. 57. *He that eateth my flesh, and drinketh my blood, abideth in me, and I in him:* And ver. 58. *He that eateth me, shall live by me:* And ver. 59. *He that eateth this bread shall live for ever.* Wheresoever our Lord comes, he carries about with him all the treasures of life, that is, all grace, charity, and sanctity; and, on his part, is ever ready to open these treasures, and to communicate them most plentifully to those souls which he comes to visit. These treasures are infinite, and so is the love he bears to us. What gifts, then, what graces may we not expect, if we come with reverence and humility, with love and devotion to him who is the fountain of life, grace, and sanctity! Here we receive the bread of life for the food and nourishment of our souls! Here we meet with a constant supply of sanctifying grace to repair the daily decays caused by our infirmity and corruption; to give us new strength and

vigour, to walk on in our way through the wilderness of this world to the mountain of God; and to make us continually grow in virtue, till we come to a perfect man, to the measure of the age of the fulness of Christ. Here our lesser sins are forgiven us, and we receive a sovereign antidote against the greater. Here devout souls taste the sweetness of heaven in its very fountain. Here, seated like Magdalene, at the feet of our Lord, they learn from him heavenly lessons, and enjoy his delicious conversation.

Aspire after this happiness, O christian soul, which in some measure makes you enjoy heaven upon earth. If you love Jesus Christ, run to his embraces: if you love yourself, run to your Sovereign Good. But see it be with due preparation; and most especially with faith, with fear, and with love.

A PREPARATORY PRAYER, containing the chief acts of devotion proper before COMMUNION.

1. Direct your intention.

O LORD Jesus Christ, King of everlasting glory, behold I desire to come to thee this day, and to receive thy body and blood in this heavenly sacrament, for thy honor and glory, and

the good of my soul ; I desire to receive thee, because it is thy desire, and thou hast so ordained, blessed be thy name for ever. I desire to come to thee, like Magdalene, that I may be delivered from all my evils, and embrace thee, my only good. I desire to come to thee, that I may be happily united to thee, that I may henceforward abide in thee, and thou in me : and that nothing in life or death may ever separate me from thee.

2. *Commemorate the passion of Christ.*

I desire in these holy mysteries to commemorate, as thou hast commanded, all thy sufferings, thy agony and bloody sweat, thy being betrayed and apprehended, all the reproaches and calumnies, all the scoffs and affronts, all the blows and buffetings thou hast endured for me; thy being scourged, crowned with thorns, and loaded with a heavy cross, for my sins, and for those of the whole world; thy crucifixion and death, together with thy glorious resurrection, and triumphant ascension. I adore thee and give thee thanks for all that thou hast done and suffered for us; and for giving us, in this blessed sacrament, this pledge of our redemption, this victim of our ransom, this body and blood which was offered for us.

3. Make an act of faith.

I most firmly believe, that in this holy sacrament thou art present verily and indeed; that here is thy body and blood, thy soul and thy divinity; I believe that thou my Saviour, true God and true Man, art really here with all thy treasures; that here thou communicatest thyself to us, makest us partakers of the fruit of thy passion, and givest us a pledge of eternal life. I believe there cannot be a greater happiness than to receive thee worthily, nor a greater misery than to receive thee unworthily. All this I most stedfastly believe, because it is what thou hast taught us by thy word, and by thy church.

4. Conceive a great fear and humble yourself.

But, O my God, how shall I dare approach to thee, so wretched a worm to so infinite a Majesty, so filthy a sinner to such infinite purity and sanctity! Alas! my soul is covered with an universal leprosy, and how shall I presume to embrace thee! My whole life has been nothing but misery and sin; and 'tis only thy mercy that I have not been long since in hell, which I have deserved a thousand times; and how shall I venture so much as to lift up my eyes to thee, how much less to receive thee within my breast! I

tremble at the sentence of thy apostle, that *He that receives unworthily, receives his own damnation*; for I cannot but acknowledge myself infinitely unworthy: Nor should I dare ever to coine to thee, where I not excited by thy most loving and pressing invitation, and encouraged by thy infinite goodness and mercy. "Tis in this mercy, which is above all thy works, I put my whole trust; and 'tis in this confidence alone that I presume to approach to thee. O grant that it may be with a contrite and humble heart; for this, I know, thou wilt never despise.

5. Make an act of contrition.

Lord, I detest, with my whole heart, all the sins by which I have ever offended thy Divine Majesty, from the first moment that I was capable of sinning, to this very hour. I desire to lay them all down here at thy feet, to be cancelled by thy precious blood. What can I do for them, but humbly confess and lament them all my life time; and this I heartily desire to do, and from this moment continually to cry to thee for mercy, Hear me, O Lord, by that infinite love, by which thou hast shed thy blood for me: O let not that blood be shed in vain. All my sins displease me now exceedingly, because they have offended thy infinite goodness. By thy grace I will never commit them any more: I am

and will be sorry for them as long as I live; and, according to the best of my power, will do penance for them. Forgive, dear Lord, for thy mercy's sake; pardon me all that is past; and be thou my keeper, for the time to come, that I may never more offend thee.

6. *Make an act of divine love.*

O sweet Jesus, the God of my heart, and the life of my soul, as the hart pants after the fountains of water, so does my soul pant after thee, the fountain of life, and the ocean of all good. I am overjoyed at the hearing of these happy tidings, that I am to go into the house of our Lord; or rather, that our Lord is to come into my house, and take up his abode with me. O happy moments, when I shall be admitted to the embraces of the living God, for whom my poor soul languishes with love! O come, dear Jesus, and take full possession of my heart for ever! I offer it to thee without reserve, I desire to consecrate it eternally to thee. I love thee with my whole soul above all things; at least, I desire so to love thee: 'tis nothing less than infinite love that brings thee to me; Oh! teach me to make a suitable return of love.

7. Humbly beg God's grace.

But, O my God, thou knowest my great poverty and misery, and that of myself I can do nothing: thou knowest how unworthy I am of this infinite favour, and thou alone canst make me worthy. Oh! since thou art so good as to invite me thus to thyself, add this one bounty more to all the rest, to prepare me for thyself. Cleanse my soul from its stains, clothe it with the nuptial garment of charity, adorn it with all virtues, and make it a fit abode for thee. Drive sin and the devil far from this dwelling, which thou art here pleased to chuse for thyself, and make me one according to thy own heart; that this heavenly visit, which thou designest for my salvation, may not, by my unworthiness, be perverted to my damnation. O let me never be guilty of thy body and blood, by an unworthy communion! for the sake of this same precious blood, which thou hast shed for me, deliver me from so great an evil: Oh! rather let me die ten thousand deaths, than thus presume to crucify thee again.

*8. Implore the prayers of the blessed Virgin,
and of the Saints.*

O all ye blessed angels and saints of God, who see him face to face, whom I here receive

under these humble veils ; and thou most especially, ever-blessed Virgin, Mother of this same God and Saviour, in whose sacred womb he was conceived and borne for nine months ; I most humbly beg the assistance of your prayers and intercession, that I may in such manner receive him here, in this place of banishment, as to be brought one day to enjoy him with you in our true country, and there to praise him and love him for ever.

" At the time of communion go up to the rail, and take up the towel and hold it before you. Whilst the clerk says the *Comiteor*, humbly confess your sins, and beg God's pardon for them. When the priest turns about to give the absolution, receive it with a head bowed down, as from the hand of the invisible High-priest, whom you are going to receive.

" When the priest holds up a particle of the blessed sacrament, with these words, *Ecce Agnus Dei, &c.* Behold the Lamb of God, behold him who taketh away the sins of the world, humbly beg, with a lively confidence in the merits of his death and passion, that he would take away your sins.

" When the priest repeats three times, *Dominus, non sum dignus, &c.* Lord, I am not worthy thou shouldest enter under my roof, speak only the word and my soul shall be healed, say the same with him in your heart, and humble yourself exceedingly through the sense of your unworthiness and sins; but let this be joined with a lively confidence in him, who can raise you up, and perfectly heal your soul by his only word.

" When the priest gives you the blessed sacrament, saying, *The body of our Lord Jesus Christ preserve thy soul to life everlasting, Amen.* receive it with a lively faith, a profound humility, and a heart inflamed with love. At the time of your receiving, let your head be erect, your mouth opened moderately wide, and your tongue a little advanced, so as to rest upon your under lip, that the priest may conveniently convey the blessed sacrament into your mouth; which being done, shut your mouth; let the sacred host moisten a little upon your tongue, and then swallow it down as soon as you can, and afterwards abstain awhile from spitting. If the host should chance to stick to the root of your mouth, be not disturbed; neither must you put your finger into your mouth to remove it, but gently and quietly remove it with your tongue, and so convey it down; and then return to our place, and endeavour to entertain, as well as you can, the guest whom you have received.

" Spend at least a quarter of an hour after communion, in devotions suitable to that occasion. It would be a great abuse to turn your back immediately upon your Saviour, by going away, as some do, and thinking no more of what you have been doing. Particularly I recommend to you three things after communion; *first*, To cast yourself down in spirit at the feet of your Lord, whom you have received; to adore him, praise him, and give him thanks, for coming to so unworthy a sinner, and to invite all heaven and earth to join with you in praising and magnifying his holy name. *Secondly*, To make an offering of your heart and soul, and of your whole being to him, that you may henceforward love him, and serve him for ever. *Thirdly*, To present him your petitions for all the graces that you stand in need of, and to make good use of this favourable opportunity by praying heartily for yourself, and for your friends, and for the whole world."

ASPIRATIONS AFTER COMMUNION.

Taken out of the Paradise of the Soul.
Sect. 5.

BEHOLD, O Lord, I have thee now, who hast all things; I possess thee, who possessest all things; and who canst do all things: take off my heart then, O my God, and my All, from all other things but thee, in all which there is nothing but vanity and affliction of spirit: let my heart be fixed on thee alone, let me ever repose in thee, where alone my treasure is, the sovereign truth, and true happiness, and happy eternity.

Let my soul, O Lord, be sensible of the sweetness of thy presence. Let me taste how sweet thou art, O Lord; that being allured by thy love, I may never more hunt after worldly joys; for thou art the joy of my heart, and my portion for ever.

Thou art the physician of my soul, who healest all our infirmitieS by thy sacred blood; and I am that sick man, whom thou camest from Heaven to heal; O heal my soul, for I have sinned against thee.

Thou art the good shepherd who hast laid down thy life for thy sheep; behold I am that sheep that was lost, and yet thou vouchsafest to feed me with thy body and blood, take me now upon thy shoulders to carry me home. What canst thou deny me, who hast given me thyself? Govern me, and nothing will be wanting to me, in the place of pasture where thou hast placed me, until thou bringest me to the happy pastures of life eternal.

O true light, which enlightenest every man that cometh into this world: enlighten my eyes, that I may never sleep in death.

O fire, ever burning and never decaying, behold how tepid and cold I am! inflame my reins and my heart, that they may burn with thy love; for thou camest to cast fire upon earth, and what dost thou desire but that it be enkindled?

O King of heaven and earth, rich in mercy, behold I am poor and needy! thou knowest what I stand most in need of, and thou alone canst assist me and enrich me. O help me, my God, and out of the treasures of thy bounty succour my needy soul.

O my Lord and my God, behold I am thy servant! give me understanding, and excite my affections, that I may henceforward in all things know and do thy will.

Thou art the Lamb of God, the Lamb without spot, who takest away the sins of the world; O take away from me whatsoever is hurtful to me and displeasing to thee, and give me what thou knowest to be pleasing to thee, and profitable to me.

Thou art my love and my joy; thou art my God and my All: thou art the portion of my inheritance and of my chalice; thou art he that will restore my inheritance to me.

O my God and my All, may the sweet flame of thy love consume my soul, that so I may die to the world for the love of thee, who hast vouchsafed to die upon the cross for the love of me.

ACTS OF DEVOTION, PRAISE AND THANKSGIVING, AFTER COMMUNION.

O MY sweet Jesus, my Creator, and my Redeemer, my God and my All, whence is this to me, that my Lord, and so great a Lord, whom heaven and earth cannot contain, should come into this poor cottage, this house of clay of my earthly habitation? O that I could give thee a hearty welcome! O that I could entertain thee as I ought! Thy loving kindness invites me to

thy embraces, and I would willingly say with the spouse in the Canticles, *I have found him whom my soul loveth; I have held him, and will never let him go!* But the awe of so great a majesty checks me, and the sense of my great unworthiness and innumerable sins keeps me back. No, my soul, 'tis the feet of thy Saviour only that thou canst presume to embrace; 'tis there thou must present thyself, like *Magdalene*, and wish that, like her, thou couldst wash them with thy tears: O that thou couldst be so happy!

But first, bow down thyself, with all thy powers, to adore the Sovereign Majesty, which has vouchsafed to come to visit thee; pay him the best homage thou art able, as to thy first beginning and thy last end; and perfectly annihilate thyself in the presence of this eternal, immense, infinite Deity. Then pour thyself forth in his presence, in praise and thanksgiving, in the best manner thou art able, and invite all heaven and earth to join with thee in magnifying their Lord and thine, for his mercy and bounty to thee.

Oh! what return shall I make to thee, O Lord, for all thou hast done for me? Behold, when I had no being at all, thou hast created me; and when I was gone astray, and lost in my sins, thou hast redeemed me, by dying for me: all that I have, all that I am, is thy gift; and now, after all thy other favours, thou hast given

me thyself: blessed be thy name for ever. Thou art great, O Lord, and exceedingly to be praised; great are thy works, and of thy wisdom there is no end: but thy tender mercies, thy bounty and goodness to me, are above all thy works: these I desire to confess and extol for ever. Bless then thy Lord, O my soul, and let all that is within thee praise and magnify his name. Bless thy Lord, O my soul, and see thou never forgettest all that he has done for thee. O all ye works of the Lord, bless the Lord, praise and glorify him for ever, O all ye angels of the Lord, bless the Lord, praise and glorify his holy name. Bless the Lord, all ye saints, and let the whole church of heaven and earth join in praising and giving him thanks for all his mercies and graces to me; and so, in some measure, supply for what is due from me. But as all this still falls short of what is owing to thee from me for thy infinite love, I offer thee, O eternal Father, this same Son of thine whom thou hast given me, and his thanksgiving, which is of infinite value; and this I am sure thou wilt accept of. Look not then upon my insensibility and ingratitude, but upon the face of thy Christ, and with him, and through him, receive this offering of my own poor self, which I desire to make to thee.

"N.B. Here also might be recited the *Canticle of the three children*, *Benedicite*, &c. the *Tributum*, and some of the *psalms of praise*, which are found among the devotions for Sunday morning."

AN OBLATION AFTER COMMUNION.

O FATHER of mercies, and God of all consolation, how hast thou loved us, to whom thou hast given thy only begotten Son once for our ransom, and daily for the food of our souls! What can I, a wretched creature, return to thee for this infinite charity? Verily, nothing else but this same beloved Son of thine, whom thou hast given to me, and surely thou could'st give me nothing greater, or more worthy of thyself. Him then I offer to thee, O heavenly Father, with whom thou art always well pleased; him whom thou hast lovingly delivered up to death for me and given me in this most holy sacrament which we frequent for the everlasting memorial of his death. He is our high-priest and victim; he is the propitiation for the sins of the whole world; he is our advocate and intercessor. Look down then upon him, and for his sake look down upon me, and upon us all. Remember all his sufferings which he endured here in his mortal life, his bitter anguish, his mortal agony, and bloody sweat, all the injuries and affronts, all the blows and stripes, all the bruises and wounds that he received for us. Remember his death, which thou wast pleased should be the fountain of our life: and for the sake of his sacred passion, have mercy on us. Receive, O holy Father, almighty and ever-

lasting God, this holy and unspotted victim, which I here offer thee, in union with that love, with which he offered himself to thee, upon thy altar of the cross; receive him for the praise and glory of thy name; in thanksgiving for all the benefits bestowed on me, and on all mankind; in satisfaction also for all my sins, and for the benefit of thy whole church, and the refreshment and comfort of all thy faithful, living and dead; through the same Lord Jesus Christ, thy Son.

And turning myself to thee, O my dear Lord and Saviour, who hast here given me thyself, I would gladly make some suitable return to thee for this infinite love; I would gladly make thee some offering, in acknowledgement of this rich present thou hast made me. But alas! thou knowest my poverty; thou knowest I have nothing worthy of thy acceptance; nothing but what, upon a thousand titles, is already thine. But, O my God, such is thy goodness, thou wilt be contented with the little that I can give thee, though it be thy own already; thou askest nothing but my heart, and this I here most willingly offer thee: Oh! be pleased to accept of it, and make it wholly thine for ever. I offer thee here my whole being, my body with all its senses, and my soul with all its powers; that as thou hast at present honoured them both by thy presence, so they may both be thy temple for ever. O sanctify and consecrate eternally to thyself this man-

sion, which thou hast this day chosen for thy abode. I give thee my memory, that it may be ever recollected in thee; my understanding, that it may be always enlightened and directed by thy truth; and my will, that it may be ever conformable to thine, and ever burn with the love of thee. O take me entirely into thy hands, with all that I have and all that I am; and let nothing henceforward, in life or death, ever separate me any more from thee. *Amen.*

PETITIONS AFTER COMMUNION.

O MOST merciful Saviour, behold I have presumed to receive thee this day into my house, relying on thy infinite goodness and mercy, and hoping, like Zaccheus, to obtain thy benediction. But, alas! with how little preparation! with how little devotion! From my heart I beg pardon for my great unworthiness, and for my innumerable sins, which I detest for the love of thee, and I desire to detest for ever. Oh! wash them all away with thy precious blood; for thou art the Lamb of God, that takest away the sins of the world, and one drop of this blood, which thou hast shed for us, is more than enough to cancel the sins of ten thousand worlds.

Thou seest, O Searcher of hearts, all my maladies, and all the wounds of my soul; thou knowest how prone I am an evil, and how back-

ward and sluggish to good. Thou seest this self-love, that tyrannizes over my soul, which is so deeply rooted in my corrupt nature, and branches out into so many vices, so much pride and vanity, so much passion and envy, so much covetousness and worldly solicitude, so much sensuality and concupiscence. O ! who can heal all these my evils, but thou, the true physician of my soul, who givest me thy body and blood in this blessed sacrament, as a sovereign medicine for all my infirmities, and a sovereign balsam for all my wounds. Dispel the darkness of *ignorance* and error from my understanding, by thy heavenly light: drive away the corruption and *malice* of my will, by the fire of divine love and charity: restrain all the motions of concupiscence, and all the irregular sallies of passion, that they may no more prevail over me: strengthen my *weakness* with heavenly fortitude; destroy this hellish monster of self-love, with its many heads, or at least chain down this worst of all my enemies, that it may no longer usurp the empire of my soul, which belongs to thee, and which thou hast taken possession of this day; cut off the heads of this beast, and particularly that which annoys me most, and which is my predominant passion: stand by me henceforward in all my temptations, that I may never more be overcome; remove from me all dangerous occasions, and grant me this one favour, that I may rather

die a thousand deaths than live to offend thee mortally.

O my Jesus, thou art infinitely rich, and all the treasures of divine grace are locked up in thee; these treasures thou bringest with thee, when thou comest to visit us in this blessed sacrament, and thou takest an infinite pleasure in opening them to us, to enrich our poverty. This gives me the confidence to present thee now with my petitions, and to beg of thee those graces and virtues which I very much stand in need of, as thou best knowest. Oh! increase and strengthen my belief of thy heavenly truths, and grant that henceforward I may ever live by faith, and be guided by the maxims of thy gospel. Teach me to be poor in spirit, and take off my heart from the love of these transitory things, and fix it upon eternity; teach me, by thy divine example, and by thy most efficacious grace, to be meek and humble of heart, and in my patience to possess my soul. Grant that I may ever keep my body and soul chaste and pure from the corruption of lust; that I may ever bewail my past sins, and by daily mortification restrain all irregular inclinations and passions for the future. Above all things teach me to love thee, teach me to be ever recollected in thee, and to walk always in thy presence: teach me to love my friends in thee, and my enemies for thee; grant me to persevere to the end in this

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love, and so to come one day to that happy place, where I may love and enjoy thee for ever.

Have mercy also on my parents, friends and benefactors; and on all those for whom I am any ways bound to pray, that we may all love thee and faithfully serve thee. Have mercy on thy whole church, and on all the clergy and religious, men and women, that all may live up to their calling, and sanctify thy name. Give thy grace and blessing to all princes and magistrates, and to all christian people; convert all unbelievers and sinners, and bring all strayed sheep back to thy fold: particularly have mercy on N. and N. &c.

O blessed Virgin, mother of my God and Saviour, recommend all these my petitions to your Son. O all you angels and saints, citizens of heaven, join also your prayers with mine: you ever stand before his throne, and see him face to face, whom I receive here under veils: be ever mindful of me, and obtain from him, and through him, that with you I may bless him and love him for ever. *Amen.*

"N. B. That upon the whole day after your communion, you ought to be more than ordinarily retired, and perform more devotions than usual. Particularly watch over yourself, lest, by giving way to passion or any other sin, you suffer yourself to be robbed of any part of that treasure you have received; for 'tis a common trick of the devil, on the day that a person has been at communion, to fling some stumbling-block in their way to raise them to passion, or disturb their peace, or draw them aside from their devotions by worldly distractions or diversions; and therefore christians must be upon their guard on these

occasions, and by retirement, recollection, and prayer, give time to the grace which they have received, to sink into their souls, and take deep root there. And let them remember that they have received this fresh supply of divine grace, to the end that they may improve in every christian virtue, and especially in the love of God; and may serve his divine majesty with a new vigour and fervour.

INSTRUCTIONS AND DEVOTIONS FOR CONFIRMATION.

CONFIRMATION is a sacrament, by which the faithful, who have already been made *children of God*, by their *baptism*, receive the Holy Ghost by the prayer and imposition of the hands of the bishops, the successors of the apostles (*Acts viii. 14. and xix. 5, 6.*) in order to their being made *strong and perfect christians*, and valiant *soldiers of Jesus Christ*. It is called *confirmation* from its effect, which is to *confirm* or *strengthen* those that receive it, in the profession of the true faith; to give them such courage and resolution as to be willing rather to die than to turn from it; and to arm them in general against all their spiritual enemies.

2. This sacrament was originally designed and instituted by our Lord, for all christians; and consequently is a *divine ordinance*, which all are obliged to comply with; and is so necessary for all, that the neglect of receiving it would be a great sin; more especially in such circum-

stances where persons are exposed to persecutions, on account of their religion, or to other temptations against faith.

3. The principle effects of this sacrament are, a *fortifying* grace, in order to strengthen the soul against all the visible and invisible enemies of the faith; and a certain dedication and *consecration* of the soul by the Holy Ghost, the mark of which dedication and consecration is left in the soul, as a *character* which can never be effaced.

4. Hence this sacrament can be received but once; and it would be a sacrilege to attempt to receive it a second time: for which reason also, the faithful are bound to take extreme care to come to this sacrament duly disposed; lest, if they should be so unhappy as to receive it in mortal sin, they would receive their own condemnation; and run the risk of being deprived for ever of the grace of it.

5. Now the dispositions which the christian must bring along with him, to receive worthily the sacrament of *confirmation*, must be a *purity of conscience*, at least from all mortal sin, (for which reason he ought to go to confession before he is *confirmed*), for the Holy Ghost will not come to a soul in which Satan reigns by mortal sin: 2. A sincere desire of giving himself up to the Holy Ghost, to follow the influences of his divine grace, to be his temple for ever;

and, by his assistance, to answer all the obligations of a soldier of Christ.

. 6. Hence a christian ought to prepare himself for this sacrament by fervent prayer, as we find the apostles prepared themselves for receiving the Holy Ghost. *They continued with one accord in prayer*, says St. Luke, Acts i. 14, speaking of the ten days that passed between the ascension of our Lord and pentecost; *and they were continually in the temple, praising and blessing God*, Luke xxiv. 53. How happy shall they be, who, like them, prepare themselves for the Holy Ghost by these spiritual exercises!

. 7. The obligations which accompany the character of *confirmation*, and which a christian takes upon himself when he receives this sacrament, are, to bear a true and perpetual allegiance to the great King, in whose service he lists himself as a soldier to stand to his colours, the cross of Christ, the mark of which he receives on his forehead; to fight his battles against his enemies, the world, the flesh, and the devil; to be faithful until death; and rather to die than to desert from the service, or to change sides, and go over to the enemy, by wilful sin: in fine, to live up to the glorious character of *a soldier of Christ*; and to maintain that interior purity and sanctity which becomes *the temple of the Holy Ghost*, by a life of prayer, and a life of love.

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Where the *character* of our *confirmation*, when we shall bring it with us before the judgment-seat of Christ, shall be found to have been accompanied with such a life as this, it will shine most gloriously in our souls for all eternity: but if, instead of living up to it, we should be found to have been *deserters* and *rebels*, and to have violated this sacred character by a life of sin, it will certainly rise up in judgment against us, it will condemn us at the bar of divine justice, it will cast us deeper into the bottomless pit, and be a mark of eternal ignominy and reproach to our souls amongst the damned.

8. The manner of administering the sacrament of confirmation is as follows: First, the persons who are to be confirmed kneeling down, and having their hands joined before their breasts, the *Bishop* turning towards them with his hands joined before his breast, says,

Bish. " May the Holy Ghost come down upon you; and the power of the Most High keep you from all sin." *Answ.* Amen.

Then signing himself with the sign of the cross, he says:

Bish. " Our help is in the name of the Lord,
Answ. " Who made heaven and earth.

Bish. " O Lord hear my prayer;

Answ. " And let my cry come to thee;

Bish. " The Lord be with you;

Answ. " And with thy Spirit."

Then extending his hands towards those who are to be confirmed (which is what the ancients call the *imposition of hands*) he addresses this solemn prayer to the Eternal Father, begging of him, through Jesus Christ his Son, that he would send down his holy Spirit, with all his gifts, into their souls.

Bish. " *Let us pray.*

" O ALMIGHTY everlasting God, who hast vouchsafed to regenerate these thy servants, by water and the Holy Ghost, and who hast given them the remission of all their sins; send forth upon them thy sevenfold Holy Spirit, the Paraclete from heaven.

Answ. " Amen.

Bish. " The spirit of wisdom and understanding.

Answ. " Amen.

Bish. " The spirit of counsel and of fortitude.

Answ. " Amen.

Bish. " The spirit of knowledge and of piety.

Answ. " Amen.

Bish. " Replenish them with the spirit of thy fear, and sign them with the sign of the ✕ cross of Christ, in thy mercy, unto life everlasting, through the same Jesus Christ, thy Son, our Lord, who liveth and reigneth with thee in the unity of the same Holy Ghost, one God, world without end. " *Amen.*"

Then the bishop takes the name of each person that is to be confirmed, (which may either be the same they had in baptism, or the name of any saint whom they chuse for their patron) and makes the sign of the cross on the forehead of each with the holy chrism, or consecrated oil, saying :

Bish. “ N. I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation, in the name of \texttimes the Father, and of the \texttimes Son, and of the Holy \texttimes Ghost. *Answ.* Amen.”

Then he gives the person confirmed a little blow on the cheek, saying *Pax tecum, Peace be with thee;* to signify that henceforth he is to be ready, like a true soldier of Jesus Christ, to suffer patiently all kinds of affronts and injuries for his faith, and for the cause of his Lord: and to comfort himself, that the true peace of God which surpasseth all understanding (Phil. iv. 7.) will ever be with him in all his conflicts and sufferings for so good a cause.

The chrism, with which the sacrament of confirmation is administered in the catholic church, is a compound of oil of olives, and balm or balsam, solemnly consecrated by the bishop on *Munday Thursday*; kept with great veneration in the church, and made use of only in the consecration of such things as are in a particular manner set aside for the service of God, and dedicated and sanctified to him. Thus we consecrate with this holy unction, bishops, churches, altars, and chalices; and whatsoever is once anointed with this sacred chrism, is in such a manner looked upon as set apart for God, that it must not, on any account, be perverted or turned to profane uses; it would be no less a crime than sacrilege, to violate or profane any such thing as has been thus sanctified. Hence christians are to understand, that, by this unction of the holy chrism which they receive in their confirmation, they are also solemnly dedicated and consecrated to God to be his temples for ever; that this outward unction is the visible sign of an inward unction and sanctification of their souls by the Holy Ghost; that the mysterious compound of the oil and balm denotes the properties, graces, and effects of this Holy Spirit in their souls, by the strengthening and softening of the oil, and the sweet odour of the balm; and therefore that from this time forward, they must consider themselves as dedicated in such a manner to God, both in soul and body, as that it would be a kind of a sacrilege to profane either the one or the other by mortal sin.

After all have been confirmed, the bishop washes his hands; and, in the mean time, the following anthem is said or sung:

“ Confirm, O God, that which thou hast wrought in us from thy holy temple which is in

Jerusalem. Glory be to the Father, &c. As it was in the beginning, &c.

Then, after repeating again the anthem, *Confirm, O God, &c.* the bishop, standing turned towards the altar, prays as follows:

Bish. "Shew us, O God, thy mercy!

Answ. "And grant us thy salvation.

Bish. "O Lord, hear my prayer!

Answ. "And let my cry come to thee.

Bish. "The Lord be with you;

Answ. "And with thy Spirit.

Bish. "Let us pray.

"O God, who gavest the Holy Ghost to thy apostles, and hast been pleased to ordain, that by them, and by their successors, he should be given to the rest of the faithful; mercifully look down upon what we thy poor servants have done; and grant that the hearts of these thy faithful, whose foreheads we have anointed with the sacred chrism, and signed with the sign of the holy cross, may, by the same Holy Ghost coming down into them, and by his vouchsafing to dwell in them, be made the temple of his glory. Who with the Father, and the same Holy Ghost, livest and reignest God, world without end.
Amen."

Then the bishop gives his benediction to all present in these words:

"Behold thus shall every man be blessed, who feareth the Lord. May the Lord bless you out of Sion, that you may see the good things of Jerusalem all the days of your life; and that you may live with him for all eternity. *Amen.*"

PRAYERS BEFORE & AFTER CONFIRMATION.

Before confirmation it would be proper, during some days, to prepare for it by frequent and fervent prayer; especially by frequent acts of sorrow and contrition for all our known and unknown sins, reciting for that purpose the Miserere Psalm, or the prayer of a penitent sinner, (to be found in Devotions for Jubilees and Indulgences, at the end of this book): as also by repeated Invocations of the Holy Ghost by the hymns and prayers set down page 179, &c. The following prayer may also be made use of on this occasion.

A PRAYER BEFORE CONFIRMATION.

O God of infinite goodness and bounty, who hast been pleased at my baptism to make me a christian, to sanctify my soul with thy grace, and to honour me with the glorious title of thy child; which, alas! for my part, I have so wretchedly corresponded with, and have even forfeited a thousand times by my sins: behold, notwithstanding all my ingratitude, and my repeated treasons, which thou hast so long and so patiently endured; thou art still pleased not only to invite me to return to thee, and to offer me thy mercy, but also to call upon me at this

time, to come and to present myself, in order to receive the greatest of all thy gifts, even thy own most Holy Spirit, to be consecrated to thee by this unction: to be made a strong and perfect Christian, and a soldier of thy Son. O may all heaven and earth praise thee, bless thee, and glorify thee for ever, for all thy mercy, goodness and bounty to me! And now, dearest Lord, I desire to come, because such is thy will, and my duty, to receive this great sacrament of confirmation; that I may, like thy apostles, be *baptised with the Holy Ghost*, and *endowed with power from on high*; and like them be changed, by divine grace, into another man, in such manner as henceforward to live up to the dignity, and to fulfil every part of the duty of a *Soldier of Christ*; and to preserve and maintain, even to death, that purity and sanctity, which becomes the *temple* of the living God. But, O my God, how far am I from being worthy to approach this heavenly sacrament! How can I expect that thy Holy Spirit should come into my inward house to make it his temple, which has been so long possessed by unclean spirits? Where are the dispositions in me which the apostles brought, and which all Christians ought to bring along with them, to the receiving of the Holy Ghost? O! I acknowledge myself infinitely unworthy; I confess and detest, from the bottom of my heart, all my past uncleanness

and abominations; I humbly crave thy mercy and pardon, through Jesus Christ thy Son: and beg, through him, that thou wilt be pleased to cleanse my soul from all its filth with his precious blood, and to give me thy grace to come to this sacrament, with that humility, faith, and devotion, which is most agreeable to thee. O Divine Spirit, do thou prepare my soul for thyself! Behold I come, desiring to give myself up to thee for all time and eternity; that thou mayest ever live and reign in my soul; and O let my whole soul henceforward be perpetually subject to thee, and let nothing in me ever more rebel against thee! *Amen.*

A PRAYER AFTER CONFIRMATION.

O MY God, I now desire to adore thee, bless thee, and glorify thee for ever, for all thou hast done for me, and for thy whole church, both of heaven and earth. I would now gladly join both my heart and voice, with all thy angels and saints in heaven, and with all that fear thee and love thee on earth, in giving perpetual praise to thee for thy infinite goodness; and in particular, for that love thou hast shewed to me this day. I give thee thanks from the bottom of my heart for having sent down the Holy Spirit into my soul, with all his gifts and graces. O let him now take full possession of my soul: let this

heavenly unction penetrate into the very centre of my interior, let this divine *wisdom* ever preside there, may it ever enlighten me with his gift of *understanding*, and dispel all my darkness; may it direct me with his *counsel*, strengthen me with his *fortitude*, instruct me with his *knowledge*, make me ever fervent in all *good* with his *piety* and *godliness*, and let his *divine fear* ever restrain me from all *evil*. And now, dear Lord, since thou hast been pleased, by this sacrament, to consecrate and sanctify my soul for thyself, and to make it thy temple, be pleased also to drive far from it, by thy grace, all that may violate or profane it, or render it any ways disagreeable in thy eyes. O keep it for ever for thyself, and restrain Satan from ever entering into it any more. O let it be a *house of prayer*, in which thou mayest be ever worshipped in spirit and in truth; and suffer it not to be made any more a *den of thieves*. Give me grace also to fulfil, with perfection, every branch of the duty of thy *soldier*, which glorious title thou hast *conferred* on me this day: arm me completely for the warfare in which I am happily engaged, and do thou stand by me in all my conflicts, to crown me with victory. O make me *faithful unto death*, and bring me safe through all the dangers of my mortal pilgrimage to the crown of everlasting life. Through Jesus Christ our Lord. Amen.

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INSTRUCTIONS AND DEVOTIONS FOR THE SICK,

“ 1. IF you are attacked by any considerable illness, let your first care be to send for your spiritual physician, and settle the state of your soul. This is much better done in the beginning of sickness than afterwards, when the strength of the fever, or the quality of the remedies, may render a person absolutely unfit for so great a work. Sickness is often sent for a punishment of sin, and therefore a sincere repentance and confession of sins is often a more effectual means of recovery than any other.

“ 2. If you have not your will already made, as in prudence you ought, let this also be done in the beginning of your sickness, that so having settled your temporal affairs, you may apply your soul, without disturbance, to the spiritual.

“ 3. Engage your best friends to give you timely notice, if your distemper be dangerous, and not to flatter you with hopes of life, when there are little or no grounds for hopes. Make the best use you can of that time, which, perhaps, is to be your last. Admit but of few visits, nor of any other discourse, but such as may be for your soul’s profit.

“ 4. Take proper care for the discharge of your debts, and all other obligations incumbent upon you; and this as much as may be in the beginning also of your sickness: forgive all those who have any way injured you, and ask pardon of those you have injured.

“ 5. Receive your sickness from the hand of God with a perfect resignation to his holy will, as a just punishment of your offences, frequently offer yourself up to him, and beg that he would give you patience, and sanctify your sufferings, and that he would accept of all your pains and uneasinesses, in union with the sufferings of your Saviour Jesus Christ; in deduction of the punishment due to your sins.

“ 6. Often procure some friend to read to you such prayers as are most affective, and most proper for your present condition; especially the Penitential Psalms, the Litanies, Acts of the Love of God, of Patience and Resignation, &c.

“ 7. Have the crucifix, or a picture of Christ crucified, always before your eyes; think often upon his passion, hide yourself in spirit in his wounds, and embrace his feet with all the affections of your soul.

“ 8. Aim, as much as you can, at a penitential spirit, during your sickness; often cry to God for mercy, and make frequent acts of contrition for your sins. St. Augustine used to say, that no christian, however innocent his life might have been, ought to venture to die in any other state than that of a penitent.”

**A PRAYER proper to be daily repeated in time
of sickness.**

LORD Jesus Christ, behold I receive this sickness, with which thou art pleased to visit me, as coming from thy fatherly hand. It is thy will it should be thus with me, and therefore I submit: thy will be done on earth as it is in heaven. May this sickness be to the honor of thy holy name, and for the good of my soul. For this end I here offer myself with an entire submission to all thy appointments; to suffer whatever thou pleasest, as long as thou pleasest, and in what manner thou pleasest; for I am thy creature, O Lord, who have most ungratefully offended thee; and since my sins have a long time cried aloud to heaven for justice, why shall I now complain if I feel thy hand upon me? No, my God, thou art just in all thy ways; I have truly deserved thy punishment, and therefore I have no reason to complain of thee, but only of my own wickedness.

But rebuke me not, O Lord, in thy fury, nor chastise me in thy wrath; but have regard to my weakness. Thou knowest how frail I am! that I am nothing but dust and ashes: deal not with me, therefore, according to my sins, neither punish me according to my iniquities, but, according to the multitude of thy most tender mercies, have compassion on me. Oh! let thy justice

be tempered with mercy, and let thy heavenly grace come in to my assistance, to support me under this my illness. Confirm my soul with strength from above, that I may bear, with a true christian patience, all the uneasiness, pains, disquiets, and difficulties of my sickness, and that I may cheerfully accept them as the just punishment of my offences; preserve me from all temptations, and be thou my defence against all the assaults of the enemy, that in this illness I may no way offend thee; and if this is to be my last, I beg of thee so to direct me by thy grace, that I may no ways neglect or be deprived of those helps, which thou hast, in thy mercy, ordained for the good of my soul, to prepare it for its passage into eternity, that being perfectly cleansed from all my sins, I may believe in thee, put my whole trust in thee, love thee above all things, and, through the merits of thy death and passion, be admitted into the company of the blessed, where I may praise thee for ever. *Amen.*

*Short acts of the most necessary virtues, proper
to be inculcated in the time of sickness.*

LORD, I accept this sickness from thy hands, and entirely resign myself to thy blessed will, whether it be for life or death. Not my will, but thine be done: thy will be done on earth, as it is in heaven.

Lord, I submit to all the pains and uneasinesses of this my illness; my sins have deserved infinitely more. Thou art just, O Lord, and thy judgment is right.

Lord, I offer up to thee all that I now suffer, or may have yet to suffer, to be united to the sufferings of my Redeemer, and sanctified by his passion.

I adore thee, O my God and my All, as my first beginning and last end! and I desire to pay thee the best homage I am able, and bow down all the powers of my soul to thee.

Lord, I desire to praise thee for ever, in sickness as well as in health; I desire to join my heart and my voice with the whole church of heaven and earth, in blessing thee for ever.

I give thee thanks, from the bottom of my heart, for all thy mercies and blessings bestowed upon me and thy whole church, though Jesus Christ thy Son, and above all, for thy having loved me from all eternity, and redeemed me with his precious blood. Oh! let not that blood be shed for me in vain.

Lord, I believe all those heavenly truths which thou hast revealed, and which thy holy Catholic Church believes and teaches. Thou art the Sovereign Truth, who neither canst deceive nor be deceived; and thou hast promised the Spirit of Truth to guide thy church into all truth. *I believe in God the Father Almighty, &c.* In this

faith I resolve, through thy grace, both to live and die. O Lord, strengthen and increase this my faith.

O my God, all my hopes are in thee; and through Jesus Christ my Redeemer, and through his passion and death, I hope for mercy, grace, and salvation from thee. In thee, O Lord, have I put my trust, O let me never be confounded.

O sweet Jesus, receive me into thy arms in this day of my distress; hide me in thy wounds, bathe my soul in thy precious blood.

I love thee, O my God, with my whole heart and soul, above all things; at least I desire so to love thee. O come now and take full possession of my whole soul, and teach me to love thee for ever.

I desire to be dissolved, and to be with Christ.

O! when will thy kingdom come? O Lord, when wilt thou perfectly reign in all hearts? When shall sin be no more?

I desire to embrace every neighbour with perfect charity for the love of thee. I forgive from my heart, all that have any ways offended or injured me, and ask pardon of all whom I have any ways offended.

Have mercy on me, O God, according to thy great mercy; and according to the multitude of thy tender mercies, blot out all my iniquities.

O! who will give water to my head, and

fountains of tears to my eyes, that night and day I may bewail all my sins?

O! that I had never offended so good a God! O that I had never sinned! Happy those souls that have always preserved their baptismal innocence.

Lord, be merciful to me a sinner; sweet Jesus, Son of the living God, have mercy on me.

I recommend my soul to God my Creator, who made me out of nothing; to Jesus Christ my Saviour who redeemed me with his precious blood; to the Holy Ghost, who sanctified me in baptism. Into thy hands, O Lord, I recommend my spirit.

I renounce, from this moment, and for all eternity, the devil and all his works; and I abhor all his suggestions and temptations. O! suffer not, O Lord, this mortal enemy of my soul to have any power over me, either now, or at my last hour. O let thy holy angels defend me from all the powers of darkness.

O holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. O all ye blessed angels and saints of God, pray for me, a poor sinner.

"It may be proper also in time of sickness to read to the sick person leisurely, and as he is able to bear it, the passion of Christ, or some meditation on his passion; as also the paraphrase on the Lord's prayer, the *Miserere*, and the other penitential psalms; devout acts of contrition, &c. but not too much at once; for that might fatigue him, and do him much harm."

*A short EXERCISE in preparation for death,
which may be used every day.*

1. My heart is ready, O God, my heart is ready; not my will, but thine be done. O my Lord, I resign myself entirely to thee, to receive death at the time, and in the manner that it shall please thee to send it.

2. I most humbly ask pardon for all my sins committed against thy sovereign goodness, and repent of them all from the bottom of my heart.

3. I firmly believe whatsoever the holy catholic church believes and teaches; and by thy grace I will die in this belief.

4. I hope to possess eternal life by thy infinite mercy, and by the merits of my Saviour Jesus Christ.

5. O my God, I desire to love thee as my sovereign good, above all things, and to despise this miserable world: I desire to love my neighbour as myself, for the love of thee, and to forgive all injuries, from my heart.

6. O my divine Jesus, how great is my desire to receive thy sacred body! O come now into my soul, at least by a spiritual communion! O grant that I may worthily receive thee before my death! I desire to unite myself to all the worthy communions which shall be made in thy holy church, even to the end of the world.

7. Grant me the grace, O my divine Saviour, perfectly to efface all the sins I have committed by any of my senses, by applying daily to my soul thy blessed merits, and the holy unction of thy precious blood.

8. Holy Virgin Mother of my God, defend me from my enemies in my last hour, and present me to thy divine Son. Glorious St. Michael, prince of the heavenly host, and thou my angel-guardian, and you my blessed patrons, intercede for me, and assist me, in this last and dreadful passage.

9. O my God, I renounce all the temptations of the enemy, and, in general, whatsoever may displease thee. I adore and accept of thy divine appointments with regard to me, and entirely abandon myself to them, as most just and equitable.

10. O Jesus, my divine Saviour, be thou a Jesus to me, and save me. O my God, hiding myself with an humble confidence in thy dear wounds, I give up my soul into thy divine hands; O receive it into the bosom of thy mercy. *Amen.*

THE RECOMMENDATION OF A DEPARTING SOUL.

Lord have mercy on him. (or her.)

Christ have mercy on him.

Lord have mercy on him.

Holy Mary, pray for him.

All ye holy Angels and Archangels, pray for him.

Holy Abel,

All ye Choirs of the Just,

Holy Abraham,

St. John Baptist,

St. Joseph,

All ye holy Patriarchs and Prophets,

St. Peter,

St. Paul,

St. Andrew,

St. John,

All ye holy Apostles and Evangelists,

All ye holy Disciples of our Lord,

All ye holy Innocents,

St. Stephen,

St. Lawrence,

All ye holy Martyrs,

St. Sylvester,

St. Gregory,

St. Augustine,

All ye holy Bishops and Confessors,

St. Benedict,

St. Francis,

All ye holy Monks and Hermits,

St. Mary Magdalene,

St. Lucy,

All ye holy Virgins and Widows,

Pray for him, (or her.)

All ye men and women, Saints of God, *intercede for him.*

Be merciful unto him, *Spare him, O Lord.*

Be merciful unto him,

Be merciful unto him,

From thy wrath,

From the danger of eternal death,

From an evil death,

From the pains of hell,

From all evil,

From the power of the Devil,

By thy nativity,

By thy Cross and Passion,

By thy death and Burial,

By thy glorious Resurrection,

By thy wonderful Ascension,

By the Grace of the Holy Ghost, the Comforter,

In the day of Judgment,

We sinners, *Beseech thee hear us.*

That thou spare him, *We beseech thee hear us.*

Lord have mercy on him.

Christ have mercy on him.

Lord have mercy on him.

Deliver him, O Lord.

DEPART, Christian Soul, out of this world, in the name of God the Father Almighty, who created thee; in the name of Jesus Christ the Son of the living God, who suffered for thee: in the name of the Holy Ghost who sanctified thee: in the name of the Angels, Archangels, Thrones.

and Dominations, Cherubim and Seraphim; in the name of the Patriarchs and Prophets, of the holy Apostles and Evangelists, of the holy Martyrs, Confessors, Monks and Hermits, of the holy Virgins, and all the saints of God; may thy place be this day in peace, and thy abode in holy Sion. Through Jesus Christ our Lord. *Amen.*

O MERCIFUL and gracious God; O God, who according to the multitude of thy mercies blottest out the sins of such as repent, and graciously remittest the guilt of their past offences, mercifully regard this thy servant N. and grant him a full discharge from all his sins, who with a contrite heart most earnestly begs it of thee. Renew, O merciful Father, whatever has been vitiated in him, by human frailty, or by the frauds and deceits of the enemy: and associate him as a member of redemption to the unity of the body of the church. Have compassion, O Lord, on his sighs, have compassion on his tears: and admit him, who has no hope but in thy mercy, to the sacrament of thy reconciliation. Through Christ our Lord. *Amen.*

I RECOMMEND thee, dear brother; to the Almighty God, and consign thee to the care of him, whose creature thou art: that, when thou shalt have paid the debt of all mankind by death, thou mayest return to thy Maker, who formed thee

from the dust of the earth. When therefore thy soul shall depart from thy body, may the resplendent multitude of the angels meet thee: may the court of the apostles receive thee: may the triumphant army of glorious martyrs come out to meet thee: may the splendid company of confessors clad in their white robes encompass thee: may the choir of joyful virgins receive thee: and mayest thou meet with a blessed repose in the bosom of the patriarchs: may Jesus Christ appear to thee with a mild and cheerful countenance, and appoint thee a place amongst those who are to stand before him for ever. Mayest thou be a stranger to all that, which is punished with darkness, chastised with flames, and condemned to torments. May the most wicked enemy with all his evil spirits be forced to give way: may he tremble at thy approach in the company of angels, and with confusion fly away into the vast chaos of eternal night. Let God arise and his enemies be dispersed, and let them that hate him fly before his face: let them vanish like smoke; and as wax that melts before the fire, so let sinners perish in the sight of God; but may the just rejoice and be happy in his presence. May then all the legions of hell be confounded and put to shame: and may none of the ministers of Satan dare to stop thee in thy way. May Christ deliver thee from torments who was crucified for thee, May he deliver

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thee from eternal death who vouchsafed to die for thee. May Jesus Christ the Son of the living God place thee in the ever verdant lawns of his paradise: and may he, the true shepherd, acknowledge thee for one of his flock. May he absolve thee from all thy sins and place thee at his right hand in the midst of his elect. Mayest thou see thy Redeemer face to face, and standing always in his presence behold with happy eyes the most clear truth. And mayest thou be placed among the companies of the blessed, and enjoy the sweetness of the contemplation of thy God for ever. *Amen.*

RECEIVE, O Lord, thy servant into the place of salvation which he hopes to obtain through thy mercy. *R. Amen.*

Deliver, O Lord, the soul of thy servant from all dangers of hell; and from all pain and tribulation. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst *Enoch* and *Elias* from the common death of the world. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst *Noah* from the flood. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst *Abraham* from the midst of the Chaldeans. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst *Job* from all his afflictions. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst *Isaac* from being sacrificed by his father. *R.* Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst *Lot* from being destroyed in the flames of Sodom. *R.* Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst *Moses* from the hands of *Pharaoh*, king of Egypt. *R.* Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst *Daniel* from the lion's den. *R.* Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst *the three children* from the fiery furnace, and from the hands of an unmerciful king. *R.* Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst *Susanna* from her false accusers. *R.* Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst *David* from the hands of *Saul* and *Goliath*. *R.* Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst *Peter* and *Paul* out of prison. *R.* Amen.

And, as thou deliveredst that blessed Virgin and Martyr St. *Thecla* from most cruel torments; so vouchsafe to deliver the soul of this thy servant, and bring it to the participation of thy heavenly joys. *R.* Amen.

WE commend to thee, O Lord, the soul of thy servant N. and we beseech thee, O Lord Jesus Christ, the Saviour of the world, that as in mercy to him thou becamest man, so now thou wouldest vouchsafe to admit him into the bosom of thy Patriarchs. Remember, O Lord, he is thy creature, not made by strange gods, but by thee, the only living and true God: for there is no other God but thee, and none that can equal thy works. Let his soul rejoice in thy presence, and remember not his former iniquities and excesses, which he has fallen into through the violence of passion, and the corruption of his nature. For although he has sinned, yet he has always firmly believed in the Father, Son, and Holy Ghost; he has had a zeal for thy honor, and faithfully adored thee as his God, and the Creator of all things.

REMEMBER not, O Lord, we beseech thee, the sins of his youth, and his ignorances: but, according to thy great mercy, be mindful of him in thy heavenly glory. Let the heavens be opened to him, and the angels rejoice with him. Let the archangel St. *Michael*, whom thou hast appointed the chief of the heavenly host, conduct him. Let thy holy angels come out to meet him, and carry him to the city of the heavenly *Jerusalem*. Let St. *Peter* the apostle, to whom thou hast given the keys of the kingdom of hea-

ven, receive him. Let St. *Paul* the apostle, who was a vessel of election, assist him. Let St. *John* the beloved disciple, to whom the secrets of heaven were revealed, intercede for him. Let all the holy apostles, who received from Jesus Christ the power of binding and loosing, pray for him. Let all the saints and elect of God, who in this world have suffered torments for the name of Christ, intercede for him: that being freed from the prison of his body, he may be admitted into the glory of thy heavenly kingdom: through the grace and merits of our Lord Jesus Christ, who with thee and the Holy Ghost liveth and reigneth one God, world without end.
Amen.

O LORD Jesus Christ, who by the mouth of thy holy prophet hast said, I have loved thee with an everlasting love, therefore have I drawn thee to myself, taking pity on thee: by that divine love which brought thee down from heaven to suffer all the torments of thy passion for our redemption, we humbly beseech thee to represent and offer to thy eternal Father that same love, in behalf of the soul of this thy servant N. and deliver him from all the sufferings and pains which he fears he has deserved for his sins; and save his soul in this hour of its departure out of his body. Open to him the gates of life, introduce him into thy heavenly paradise, and make him rejoice with thy saints; that he may live

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with thee in the bond of eternal love, and may be inseparably united to thy saints, and to thee, who with the Father and the Holy Ghost livest and reignest God, world without end. *Amen.*

The Soul being departed, the following Respon-sory is to be said.

COME to his assistance, all ye saints of God: meet him all ye angels of God: receive his soul, and present it now before its Lord. May Jesus Christ receive thee, and the angels conduct thee to thy place of rest. May the angels of God receive his soul, and present it now before its Lord.

V. Eternal rest give to him, O Lord; and let perpetual light shine upon him.

R. May the angels of God present him now before his Lord.

V. Lord have mercy on him.

R. Christ have mercy on him.

V. Lord have mercy on him.

R. Our Father, &c.

V. And lead us not into temptation.

R. But deliver us from evil.

V. Eternal rest give to him, O Lord.

R. And let perpetual light shine upon him.

V. From the gates of hell,

R. Deliver his soul, O Lord.

V. May he rest in peace.

R. Amen.

V. O Lord, hear my prayer.

R. And let my supplication come unto thee.

Let us pray.

To thee, O Lord, we recommend the soul of thy servant N. that being dead to this world, he may live to thee: and whatever sins he has committed in this life through human frailty, do thou, in thy most merciful goodness, pardon, Through our Lord Jesus Christ, &c.

Then for a Conclusion may be added the following Prayer for those who are present.

GRANT, O God, that while we here lament the departure of this thy servant, we may always remember that we are most certainly to follow him. And give us grace to prepare for that last hour by a good life, that we may not be surprised by a sudden and unprovided death, but be ever watching, that when thou shalt call we may, with the bridegroom, enter into eternal glory. Through Jesus Christ our Lord. *Amen.*

PRAYERS FOR THE DEAD.

The Psalm *Miserere, Have mercy on me, O God, &c.* as p. 149; and the Psalm *De profundis, Out of the Depths, &c.* as p. 154. At the end of each, instead of *Gloria Patri, &c.* say, *Eternal rest give to them, O Lord: And let perpetual light shine unto them.*

A prayer for all the faithful departed.

O God, the Creator and Redeemer of all the faithful, grant to the souls of thy servants departed, the remission of all their sins, that through pious supplications they may obtain that pardon which they have always desired: who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end. *Amen.*

A prayer upon the day of a person's decease, or burial.

O God, whose property is always to have mercy and to spare, we humbly beseech thee for the soul of thy servant N. which thou hast this day called out of the world, that thou wouldst not deliver it up into the hands of the enemy, nor forget it unto the end: but command it to be received by thy holy angels, and to be carried to paradise, its true country; that as in thee it had faith and hope, it may not suffer the pains of hell, but take possession of everlasting joy: through our Lord Jesus Christ, &c.

Another.

WE beseech thee, O Lord, admit the soul of thy servant N. which this day has departed out

of this world, into the fellowship of the saints, and pour forth upon it the dew of thy eternal mercy, through our Lord Jesus Christ, &c.

On the Anniversary-Day.

O LORD, the God of mercy and pardon, grant to the soul of thy servant N. whose anniversary we commemorate, the seat of refreshment, the happiness of rest, and the brightness of light: through our Lord Jesus Christ, &c.

A prayer for one lately deceased.

ABSOLVE, we beseech thee, O Lord, the soul of thy servant N. that being dead to the world, he may live to thee; and whatever he has committed in this life through human frailty, do thou of thy most merciful goodness forgive: through Jesus Christ our Lord, &c.

A prayer for a Bishop or a Priest.

O GOD, who amongst thy apostolic priests hast raised thy servant N. to the dignity of a bishop [or of a priest]; grant, we beseech thee, that he may be also admitted in heaven, to their everlasting fellowship: through Jesus Christ our Lord, &c.

For Father and Mother.

O God, who hast commanded us to honor our father and mother, have mercy on the souls of my father and mother; and grant that I may see them in the glory of eternity: through our Lord Jesus Christ, &c.

For Brethren, Relations, and Benefactors,

O God, the giver of pardon, and lover of the salvation of man, we beseech thy clemency in behalf of our brethren, relations, and benefactors, who are departed this life, that by the intercession of the blessed Virgin Mary, and of all thy saints, thou wouldest receive them into the joys of thy eternal kingdom: through our Lord Jesus Christ, &c.

For all that lie in the church, or church-yard.

O God, by whose mercy the souls of the faithful find rest, grant to all thy servants here and elsewhere, that have slept in Christ, the full pardon of their sins; that being discharged from all guilt, they may rejoice with thee for all eternity: through our Lord Jesus Christ, &c.

For a Man deceased.

HEAR, we beseech thee, O Lord, our prayers, which we humbly address to thy mercy, that the soul of thy servant, which thou hast called out of this world, may be received into the region of light and peace, and be numbered amongst the blessed, through our Lord Jesus Christ, &c.

For a Woman deceased.

WE beseech thee, O Lord, according to thy great goodness, to shew mercy to the soul of thy servant; that being now delivered from the corruptions of this mortal life, she may be received into the inheritance of eternal bliss; through our Lord Jesus Christ, &c.

For many deceased.

O GOD, whose property is always to have mercy and to spare, be favorably propitious to the souls of thy servants, and grant them the remission of all their sins; that being delivered from the bonds of this mortal life, they may be admitted to life everlasting: through our Lord Jesus Christ thy Son, &c.

A prayer that may be daily said by a Woman with Child.

O LORD God Almighty, Creator of heaven and earth, who hast made us all out of nothing, and redeemed us by the precious blood of thy only Son; look down upon thy poor handmaid here prostrate before thee, humbly imploring thy mercy, and begging thy blessing for herself and her child, which thou hast given her to conceive. Preserve, I beseech thee, the work of thy hands, and defend both me, and the tender fruit of my womb, from all perils, and all evils: grant me in due time, a happy delivery, and bring my child safe to the font of baptism, that it may be there happily dedicated to thee, to love and serve thee faithfully for ever. But, O my God, I have too much reason to fear, lest my great and manifold sins should hinder thee from hearing my prayers, and draw down thy judgments upon me and mine, instead of the mercies which I sue for: and therefore I am sensible the first thing I ought to do is, to repent from the bottom of my heart for all my offences, humbly confess them, and continually cry to thee for mercy. I detest then all my sins with my whole heart, and desire to lay them here all down at thy feet, to be effaced and destroyed for ever. I renounce and abhor them with my whole soul, because

they are infinitely odious to thee; and I wish that I could expiate them with tears of blood: I humbly beg thy pardon for them all, and I wish with all my heart that I had never committed them. I here offer myself to make what satisfaction I am able for them; and I most willingly accept of whatever I may have to go through in child-bearing, and offer it up now before-hand to thee for my sins; firmly resolving by thy grace never wilfully to offend thee more. See here my poor heart, O Lord, and if it be not such as I here express, at least I desire it should be such: I desire it should be that contrite and humble heart which thou never despisest. In this disposition of soul, and with a lively confidence in thy mercies, and in the merits of the death and passion of Jesus Christ thy Son, I renew the petition I made before, and I once more beg of thee, for myself, thy grace and protection, and a happy delivery; and for my child, that thou wouldest be pleased to preserve it for baptism, sanctify it for thyself, and make it thine for ever; through the same Jesus Christ thy Son our Lord. *Amen.*

A HYMN TO OUR SAVIOUR JESUS.*Abridged from St. Bernard, T. 11.**Jesu dulcis memoria.*

Jesus, the only thought of thee,
 With sweetness fills my breast ;
But sweeter far it is to see,
 And on thy beauty feast.

No sound, nor harmony so gay,
 Can art or music frame ;
No thoughts can reach, nor words can say,
 The sweets of thy blest name.

Jesus, our hope, when we repent,
 Sweet source of all our grace ;
Sole comfort in our banishment,
 Oh ! what when face to face !

Jesus ! that name inspires my mind
 With springs of life and light ;
More than I ask in thee I find,
 And lavish in delight.

No art, nor eloquence of man,
 Can tell the joys of love ;
Only the saints can understand
 What they in Jesus prove.

Thee then I'll seek retir'd apart,
 From world and business free ;
When these shall knock, I'll shut my heart,
 And keep it all for thee.

Before the morning light I'll come,
With Magdalene, to find,
In sighs and tears my Jesu's tomb,
And there refresh my mind.

My tears upon his grave shall flow,
My sighs the garden fill ;
Then at his feet myself I'll throw,
And there I'll seek his will.

Jesus, in thy bless'd steps I'll tread,
And walk in all thy ways ;
I'll never cease to weep and plead,
Till I'm restor'd to grace.

O King of love, thy blessed fire,
Does such sweet flames excite ;
That first it raises the desire,
Then fills it with delight.

Thy lovely presence shines so clear
Thro' every sense and way,
That souls which once have seen thee near,
See all things else decay.

Come then, dear Lord, possess my heart,
Chace thence the shades of night ;
Come pierce it with thy flaming dart,
And ever-shining light.

Then I'll for ever Jesus sing,
And with the saints rejoice ;
And both my heart and tongue shall bring
Their tribute to my dearest King,
In never-ending joys. Amen.

Sixtus V. June 11, 1587, granted to all Christians an Indulgence of three hundred days each time, for piously reciting the Litany of Jesus, which Indulgence was confirmed by **Benedict XIII.** January 20, 1728.

THE LITANY OF OUR LORD JESUS CHRIST.

LORD have mercy on us. Christ have mercy on us. Lord have mercy on us. Christ hear us.
 Christ graciously hear us.
 God, the father of heaven,
 God; the Son, Redeemer of the world,
 God, the Holy Ghost,
 Holy Trinity, one God,
 Jesus, Son of the living God,
 Jesus, Splendor of the Father,
 Jesus, Brightness of eternal light,
 Jesus, King of glory,
 Jesus, the Sun of Justice,
 Jesus, Son of the Virgin Mary,
 Jesus, whose name is called Wonderful,
 Jesus, the mighty God,
 Jesus, the Father of the world to come,
 Jesus, the Angel of the great council,
 Jesus, most powerful,
 Jesus, most patient,
 Jesus, most obedient,
 Jesus, meek and humble of heart,
 Jesus, lover of chastity,
 Jesus, our love,
 Jesus, the God of peace,
 Jesus, the author of life,

Have mercy on us.

Jesus, the example of all virtues,
Jesus, the zealous lover of souls,
Jesus, our God,
Jesus, the Father of the poor,
Jesus, the treasure of the faithful,
Jesus, the good Shepherd,
Jesus, the true light,
Jesus, the eternal Wisdom,
Jesus, infinite Goodness,
Jesus, the Way, the Truth, and the Life,
Jesus, the joy of angels,
Jesus, the King of patriarchs,
Jesus, the Inspirer of prophets,
Jesus, the Master of the Apostles,
Jesus, the Teacher of the evangelists,
Jesus, the Strength of martyrs,
Jesus, the Light of confessors,
Jesus, the Spouse of virgins,
Jesus, the Crown of saints,
Be merciful unto us, *Spare us, O Lord Jesus.*
Be merciful unto us, *Hear us, O Lord Jesus.*
From all evil,
From all sin,
From thy wrath,
From the snares of the devil,
From the spirit of uncleanness,
From everlasting death,
From the neglect of thy holy inspirations,
Through the mystery of thy most holy incarnation,
Through thy nativity,

Hear mercy on us.

Lord Jesus deliver us.

Through thy divine infancy,
 Through thy sacred life,
 Through thy labours and travels,
 Through thy agony and bloody sweat,
 Through thy cross and passion,
 Through thy pains and torments,
 Through thy death and burial,
 Through thy glorious resurrection,
 Through thy admirable ascension,
 Through thy joys and glory,
 In the day of judgment,

Lamb of God, who takest away the sins of
 the world, *Spare us, O Lord Jesus.*

Lamb of God, who takest away the sins of
 the world, *Hear us, O Lord Jesus.*

Lamb of God, who takest away the sins of
 the world, *Have mercy on us, O Lord Jesus.*

Christ Jesus hear us, Christ Jesus graciously
 hear us.

Let us pray.

O LORD Jesus Christ, who hast said, ask and
 you shall receive, seek and you shall find, knock
 and it shall be opened unto you ; grant, we be-
 seech thee, to our most humble supplications,
 the gift of thy divine love, that we may ever love
 thee with our whole hearts, and never cease from
 praising and glorifying thy name.

O DIVINE Redeemer, give us a perpetual fear
 and love of thy holy name, for thou never ceas-

Lord Jesus deliver us.

est to direct and govern by thy grace those whom thou instructest in the solidity of thy love; who livest and reignest, world without end. *Amen.*

O GOD, who hast appointed thy only begotten Son the Saviour of mankind, and hast commanded that he should be called Jesus; mercifully grant that we may enjoy his happy vision in heaven, whose holy name we venerate upon earth; who, with thee and the Holy Ghost, liveth and reigneth, world without end. *Amen.*

A HYMN TO THE BLESSED VIRGIN:

Ave Maris Stella.

HAIL thou resplendent star,
Which shinest o'er the main,
Blest mother of our God,
And ever virgin Queen.

Hail happy gate of bliss.
Greeted by *Gabriel's* tongue,
Negociate our peace,
And cancel *Eva's* wrong.

Loosen the sinner's bands;
All evils drive away:
Bring light unto the blind,
And for all graces pray.

Exert the mother's care,
And us thy children own;
To him convey our prayer,
Who chose to be thy son.

O pure, O spotless Maid,
Whose meekness all excell'd,
O make us chaste and mild,
And all our passions quell.

Preserve our lives unstain'd,
And guard us in our way;
Until we come with thee,
To joys that ne'er decay.

Praise to the Father be,
With Christ, his only Son,
And to the Holy Ghost,
Thrice blessed three in one. *Amen.*

V. Vouchsafe that I may praise thee, O blessed
Virgin.

R. Give me strength against thy enemies.

Let us pray.

GRANT, we beseech thee, O Lord God, that
we thy servants may be blessed with continual
health of soul and body: And that by the glori-
ous intercession of blessed Mary, ever Virgin,
we may both be delivered from present sorrows,
and be brought to eternal joys. Through Jesus
Christ our Lord. *Amen.*

Sixtus V. June 11, 1587, granted to all christians an indulgence of two hundred days each time, for piously reciting the *Litany of the Blessed Virgin Mary*, which indulgence was confirmed by Benedict XIII. January 20, 1723.

THE LITANY OF THE BLESSED VIRGIN.

Anthem.

WE fly to your patronage, O holy mother of God, despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us. Christ, hear us. Christ, graciously hear us.

God, the Father of heaven, *Have mercy on us.*
God, the Son, Redeemer of the world, *Have mercy on us.*

God, the Holy Ghost, *Have mercy on us.*

Holy Trinity, one God, *Have mercy on us.*

Holy Mary, *Pray for us.*

Holy Mother of God, *Pray for us.*

Holy virgin of virgins,

Mother of Christ,

Mother of divine grace,

Mother most pure,

Mother most chaste,

Mother undefiled,

Mother untouched,

Mother most amiable,

Mother most admirable,

Pray for us.

Mother of our Creator,
Mother of our Redeemer,
Virgin most prudent,
Virgin most venerable,
Virgin most renowned,
Virgin most powerful,
Virgin most merciful,
Virgin most faithful,
Mirror of justice,
Seat of wisdom,
Cause of our joy,
Spiritual vessel,
Vessel of honor,
Vessel of singular devotion,
Mystical Rose,
Tower of David,
Tower of ivory,
House of gold,
Ark of the covenant,
Gate of heaven,
Morning Star,
Health of the weak,
Refuge of sinners,
Comfort of the afflicted,
Help of christians,
Queen of angels,
Queen of patriarchs,
Queen of prophets,
Queen of apostles,
Queen of martyrs,
Queen of confessors,
Queen of virgins,
Queen of all Saints,

Pray for us.

Lamb of God, who takest away the sins of the world. *Spare us, O Lord.*

Lamb of God, who takest away the sins of the world, *Graciously hear us, O Lord.*

Lamb of God, who takest away the sins of the world, *Have mercy on us.*

Christ, hear us. Christ graciously hear us.

Lord, have mercy on us. Christ, have mercy on us.

Lord have mercy on us. Our Father &c.

Anthem.

WE fly to your patronage, O holy mother of God, despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

V. Pray for us, O holy mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

POUR forth, we beseech thee, O Lord, thy grace into our hearts, that we, to whom the incarnation of Christ thy Son has been made known by the message of an angel, may, by his passion and cross, be brought to the glory of his resurrection. Through the same Christ our Lord. *Amen.*

May the divine assistance remain always with us. *Amen.*

And may the souls of the faithful, through the mercy of God, rest in peace. *Amen.*

The FIFTEEN MYSTERIES, to be meditated upon in saying the ROSARY.

THE five *joyful* mysteries: 1. The annunciation of the angel *Gabriel*, and the incarnation of the Son of God in the womb of the blessed Virgin. 2. The visitation of St. *Elizabeth*. 3. The nativity or birth of our Lord. 4. The presentation of our Lord in the temple, and the purification of his Blessed Mother. 5. His being found in the temple in the midst of the doctors, after having been lost three days, by his Mother and her chaste spouse St. *Joseph*.

The five *dolorous* or sorrowful mysteries: 1. The prayer of our Lord in the garden, with his agony and sweat of blood. 2. His being scourged at the pillar. 3. His being crowned with thorns, and abused by the soldiers. 4. His carriage of the cross. 5. His crucifixion and death.

The five *glorious* mysteries: 1. The resurrection of our Lord. 2. His ascension into heaven. 3. The coming down of the Holy Ghost. 4. The assumption of the Blessed Virgin. 5. Her eternal felicity, and that of all the blessed in the kingdom of heaven.

**DEVOTIONS PROPER FOR THE TIME OF
JUBILEES OR OTHER INDULGENCES.**

The following prayers were first published upon occasion of the jubilee in 1751; and may not be improper for any other time of indulgences. The former may be used for some days before the confession and communion, by way of settling in the soul that penitential spirit, which is the most necessary condition of all, for receiving the benefit of the indulgence. The latter may be proper to be said on the day of the communion, as it is directed for the usual intentions, for which the faithful ought to offer up their prayers, in order to the gaining of the indulgence.

A PRAYER

Of a penitent Sinner for the Remission of his Sins.

O ALMIGHTY and everlasting God, who hast created me to thy own image and likeness, and redeemed me by the precious blood of thy only Son: who hast thought on me, and loved me from all eternity, and out of pure love prepared a heaven for me, with all the necessary means to bring me thither: who hast borne with me, for so long a time, in my repeated offences and treasons against thee: hast still continued, with infinite goodness and mercy, to call, to invite, to press me to return to thee; notwithstanding all my monstrous ingratitude to thee, and my contempt of all thy graces. Behold I now desire, with my whole heart, to quit these husks of swine which have kept me so long at a distance from

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thy house, my true home; and to come back to thee: to obey the summons which thou hast now been pleased to send me; and to confess, and detest all my sins, in thy presence; in hopes of finding mercy at this time of mercy.

I desire now to come before thee, though infinitely unworthy, in the spirit of humility, and with a contrite heart; and to make at thy feet a general confession of all my sins. I acknowledge that from my first coming to the use of reason, to this very hour, my whole life has been nothing but sin and misery. Alas! I lost thee, I turned my back upon thee, I shamefully preferred worthless toys before thee, even from the very time I was first capable of knowing and loving thee, I have very seldom thought of thee: I have daily and hourly many ways broken thy commandments. Good God! what must then become of this poor wretch in the day of thy judgment: this wretch whose known and unknown sins are without number; and who has done so very little good, to put in the scales to counterbalance so much evil?

Must I then despair of thy mercy? must I give up the cause, and abandon myself to Satan, sin, and hell? No, my God; may thy infinite goodness forbid I should fall into that bottomless pit, where none shall ever confess to thee. My iniquities are great, it is true, but thy goodness, thy mercy, thy power is still greater. Thou

hast declared, it is not thy will the sinner should perish; but that he should be converted and live; thou hast declared, there is more joy in thy heavenly court over one penitent sinner, than over ninety-nine just: thy Son has shed his blood for me, to purchase for me a full forgiveness of all my sins. Here is my hope: this mercy I lay hold on; and nothing shall make me quit my hold. I know the worst of sinners have been cleansed from all their filth in this sovereign bath. Should my cause be even worse than the worst of theirs, the mercy and grace of my God, and the virtue of the precious blood of my Redeemer, is abundantly sufficient, and will appear the more illustrious in my cure.

O infinite goodness, who hast endured me for so many years, since I first fell from thee by sin: who has kept me all this while from falling into hell; and hast continually cherished me with innumerable favours and graces; behold me now prostrate at thy feet, accusing myself of my crimes, and imploring thy mercy. I am that prodigal child, that have gone away into a far country from thee, and have squandered away all the substance thou gavest me: I have made myself a slave to the devil, who has set me to feed his swine, even my own brutish passions, and sensual inclinations: I have sought, but sought, alas! in vain, to satisfy my craving appetite with their husks: but now being made sensible of my

misery, and being weary of my old evil ways, I come back to thee. I acknowledge myself unworthy to be received in the quality of thy child; all I crave is thy mercy in the forgiveness of my manifold treasons; I dare not lift up my eyes to thee: I dare not ask for the meanest place in thy family. I find myself quite loaded, and oppressed, with the enormous weight of my sins. If I consider my own deserts, I can look for nothing but hell; which I have deserved a thousand and a thousand times. I now hate and detest my evil ways. I abhor myself for having been so wicked and ungrateful to thee. I have even crucified thy Son, my divine lover, over and over again, by my sins. But, O thou fountain of mercy, have pity and compassion on this miserable wretch. Look not upon my sins, but upon the bowels of thy tender mercy, and the merits of my Redeemer. Look upon the face of thy Christ; and upon all he has done and suffered for poor sinners. O mercy, mercy, mercy, through that blood which he shed for me in his agony in the garden of Gethsemani; through that blood he shed for me, when he was rent and torn with scourges, and crowned with thorns; through that blood he shed for me upon the cross. Grant this mercy, which he then asked for me, when he was bleeding and dying for me; and which he now implores sitting at thy right hand, where he is still the advocate of sinners. Hear

also the prayers of thy holy church, spread throughout the whole earth, which she now offers in his name, and through his merits, imploring thy mercy at this time, for all her children, of which I am the most unworthy. Hear the prayers of the Blessed Virgin, and of the whole church of heaven, whom I humbly beseech to be joint petitioners with the church upon earth, to obtain mercy for me and all poor sinners: through the same Jesus Christ thy Son.

And turning myself to thee, my dearest Jesus, my Redeemer, and my advocate, the great High-priest of God and man, the Pastor and Bishop of our souls, I beg of thee, to whom all power is given in heaven and earth, pardon, absolution, and full remission of all my sins. I am heartily sorry for all my offences; I desire to lay them all down at thy feet, to be cancelled by thy precious blood. I wish with all my soul I had never offended thy infinite goodness; I wish I could wash thy feet, like Magdalene, with penitential tears. O that I could worthily bewail my sins, even with tears of blood. I resolve by thy grace rather to die, than to commit the like any more. I resolve to make the best satisfaction I am able, by bringing forth worthy fruits of penance. O discharge me this once from the dismal load of the guilt of my crimes! O release all the bands that may keep my soul from thee, and thy heavenly kingdom: and then, as to this life, do with

me what thou pleasest. I willingly accept from thy hand whatever crosses or sufferings thou shalt send: I will dedicate the remainder of my days to thee; daily to bewail my sins, and daily to present my heart to thee. I will make what amends I can for all my past offences, by a life of penance, and a life of love. *I renounce from this moment, and for ever, the world, the flesh, and the devil, and all their suggestions, vanities, and concupiscences; and I fully determine to be for ever thine. O cleanse my soul from all my past abominations; and let nothing henceforward, either in life or death, evermore separate me from thee; who with the Father and the Holy Ghost, livest and reiguest, one God, world without end. Amen.

*Penitents may also here recite for the same intention the psalm
Miserere; or other devout prayers and acts of contrition,
with which they find themselves most affected.*

A PRAYER

FOR THE WHOLE STATE OF CHRIST'S CHURCH UPON
EARTH, AND ALL THE INTENTIONS OF THE
INDULGENCE.

O ETERNAL Father of our Lord Jesus Christ, Creator of all things, visible and invisible; Source of all Good; infinitely good in thyself; and infinitely gracious, bountiful and good to us: behold we thy poor servants, the work of

thy hands, redeemed by the blood of thy only Son, come, in answer to his summons by his vicegerent, to present ourselves, as humble petitioners before the throne of thy mercy: we come all in a body at this time, even all thy people upon earth; and we come in communion with all thy church in heaven, hoping to be assisted by their prayers and merits; and with Jesus Christ at our head, our High-Priest and Mediator, in whose precious blood we put all our trust. We prostrate ourselves here before thee, and most humbly beseech thee to sanctify thy own most holy name, by sanctifying and exalting thy holy catholic church throughout the whole world. O eternal King, who hast sent thy only Son down from thy throne above, into this earth of ours, to establish a kingdom here amongst us, from whence we might hereafter be translated to thy eternal kingdom; look down, we beseech thee, upon this kingdom of thy Son, and propagate it through all nations, and through all hearts. Sanctify it in all truth; maintain it in peace, unity, and holiness. Give to it saints for its rulers, its chief pastor, and all its other prelates; enlighten them all with heavenly wisdom, and make them all men according to thy own heart. Give thy grace and blessing to all the clergy, and send amongst them that heavenly fire which thy Son came to cast on the earth, and which he so earnestly

desired should be enkindled. Assist and protect all apostolical missionaries, that they may zealously and effectually promote thy glory, and the salvation of souls redeemed by the blood of thy Son. Sanctify all religious men and women of all orders; give them the grace to serve thee with all perfection, according to the spirit of their institute, and to shine like lights to the rest of the faithful. Have mercy on all christian princes; grant them those lights and graces that are necessary for the perfect discharge of their duty to thee and to their subjects; that they may be true servants to thee the King of kings, true fathers to their people, and nursing fathers to thy church. Have mercy on all magistrates and men in power; that they may all fear thee; love thee; and serve thee; and ever remember that they are thy deputies, and ministers of thy justice. Have mercy on all thy people throughout the world, and give thy blessing to thy inheritance; remember thy congregation, which thou hast possessed from the beginning; and give that grace to all thy children here upon earth, that they may do thy holy will in all things, even as the blessed do in heaven.

Extend thy mercy also to all poor infidels, that sit in darkness and in the shadow of death; to all those nations that know not thee, and that have not yet received the faith and law of thy Son their Saviour; to all Pagans, Mahometans,

and Jews. Remember, O Lord, that all these poor souls are made after thy own image and likeness, and redeemed by the blood of thy Son. O let not Satan any longer exercise his tyranny over these thy creatures; to the great dishonour of thy name. Let not the precious blood of thy Son be shed for them in vain. Send among them zealous preachers, and apostolic labourers, endued with the like graces and gifts as thy apostles were, and bless them with the like success, for the glory of thy name; that all these poor souls may be brought to know thee, love thee, and serve thee here in thy church, and bless thee hereafter for all eternity.

Look down also with an eye of pity and compassion on all those deluded souls, who under the name of christians have gone away from the paths of truth and unity, and from the one fold of the one shepherd, thy only Son Jesus Christ, into the by-paths of error and schism. O bring them back to thee and to thy church. Dispel their darkness by thy heavenly light, take off the veil from before their eyes, with which the common enemy has blindfolded them; let them see how they have been misled by misapprehensions and misrepresentations. Remove the prejudices of their education; take away from them the spirit of obstinacy, pride, and self-conceit. Give them an humble and docible heart. Give them a strong desire of finding out thy truth,

and a strong grace to enable them to embrace it, in spite of all the opposition of the world, the flesh, and the devil. For why should these poor souls perish, for which Christ died? why should Satan any longer possess these souls, which by their baptism were dedicated to thee, to be thy eternal temple?

O Father of lights, and God of all truth, purge the whole world from all errors, abuses, corruptions and vices. Beat down the standard of Satan, and set up every where the standard of Christ. Abolish the reign of sin, and establish the kingdom of grace in all hearts. Let humility triumph over pride and ambition; charity over hatred, envy and malice; purity and temperance over lust and excess; meekness over passion; and disinterestedness and poverty of spirit over covetousness and love of this perishable world. Let the gospel of Jesus Christ, both in its belief and practice, prevail throughout all the universe.

Grant to us thy peace, O Lord, in the days of our mortality, even that peace which thy Son bequeathed as a legacy to his disciples; a perpetual peace with thee; a perpetual peace with one another, and a perpetual peace within ourselves. Grant that all christian princes and states may love, cherish, and maintain an inviolable peace among themselves. Give them a right sense of the dreadful evils that attend on wars. Give them an everlasting horror of all that blood-shed,

of the devastation and ruin of so many territories, of the innumerable sacrileges, and the eternal loss of so many thousand souls, as are the dismal consequences of war. Turn their hearts to another kind of warfare; teach them to fight for a heavenly kingdom.

Remove, O Lord, thy wrath, which we have reason to apprehend actually hanging over our heads for our sins. Deliver all christian people from the dreadful evil of mortal sin; make all sinners sensible of their misery; give them the grace of a sincere conversion to thee, and a truly penitential spirit; and discharge them from all their bonds. Preserve all Christendom, and in particular this nation, from all the evils that threaten impenitent sinners, such as plagues, famines, earthquakes, fires, inundations, mortality of cattle, sudden and unprovided death, and thy many other judgments here, and eternal damnation hereafter. Comfort all that are under any affliction, sickness, or violence of pain; support all that are under temptation; reconcile all that are at variance; deliver all that are in slavery or captivity; defend all that are in danger; grant a relief to all in their respective necessities; give a happy passage to all that are in their agony. Grant thy blessing to our friends and benefactors, and to all those for whom we are particularly bound to pray; and have mercy on all our enemies. Give eternal rest to the faithful de-

parted; and bring us all to everlasting life, through Jesus Christ thy Son. Amen.

Besides the above prayer, people may offer up any other approved prayers, as the Litanies, Penitential Psalms, Rosary, &c. or they may hear one or more Masses, if they have opportunity; or without any set form of words they may pray mentally: only they must take care to direct their prayers for the intentions of the Jubilee or Indulgence they desire to gain.

THE JESUS PSALTER.

THERE is no other name under heaven given to men, in which they may be saved. *Acts iv. 12.*

AN ADVERTISEMENT.

The Psalters now in use amongst devout christians are of three sorts. The first is David's, which contains thrice fifty psalms. The second is that of our blessed Lady, commonly called the Rosary or Beads, composed of thrice fifty Aves. The third is the Psalter or Invocation of Jesus; which consisting of fifteen petitions, and the glorious name of JESUS being to be repeated ten times before each of them, the repetition is likewise made thrice fifty times.

This Psalter was composed by Richard Whitford, a Briggittin Friar, of Sion Monastery, in Middlesex, who was alive in the year 1541.

It may be said as the Rosary, either all at once or at thrice, (which will perhaps be better), according to the person's dévotion and leisure; forasmuch as this sacred name is not to be repeated over hastily, but with great reverence and attention.

PART I. You must begin with a devout genuflection or bowing at the adorable name of JESUS, saying:

IN the name of Jesus let every knee bow, of things in heaven, of things in earth, and of things under the earth. And let every tongue confess, that our Lord Jesus Christ is in the glory of God the Father, *Phil. ii. 10, 11.*

First Petition.

Jesus, Jesus, Jesus, }
Jesus, Jesus, Jesus, } Have mercy on me.
Jesus, Jesus, Jesus, }

JESUS, have mercy on me, O God of compassion, and forgive the many and great offences I have committed in thy sight.

Many have been the follies of my life, and great are the miseries I have deserved for my ingratitude.

Have mercy on me, dear Jesus, for I am weak; O Lord, heal me, who am unable to help myself.

Deliver me from setting my heart upon any of thy creatures, which may divert my eyes from a continual looking up to thee.

Grant me grace henceforth, for the love of thee, to hate sin; and out of a just esteem of thee, to despise all worldly vanities.

Have mercy on all sinners, Jesus, I beseech thee: turn their vices into virtues, and making them true observers of thy law, and sincere lovers of thee, bring them to bliss in everlasting glory.

Have mercy also on the souls in purgatory, for thy bitter passion, I beseech thee, and for thy glorious name, Jesus.

O blessed Trinity, one eternal God, have mercy on me.

Our Father, &c. Hail Mary, &c.

Second Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,

Help me.

JESUS, help me to overcome all temptations to sin, and the malice of my ghostly enemy.

Help me to spend my time in virtuous actions, and in such labours as are acceptable to thee.

To resist and repress the motions of my flesh, in sloth, gluttony, and carnality.

To render my heart enamoured of virtue; and inflamed with desires of thy glorious presence.

Help me to deserve and keep a good name, by a peaceful and pious living, to thy honor, Jesus, my own comfort, and the benefit of others.

Have mercy, &c. Our Father. Hail Mary.

Third Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } *Strengthen me.*

JESUS, strengthen me in soul and body to please thee, in executing such works of virtue as may bring me to thy everlasting joy and felicity.

Grant me a firm purpose, most merciful Saviour, to amend my life, and recompence for the years past.

Those years which I have mispent to thy displeasure, in vain or wicked thoughts, words, deeds, and evil customs.

Make my heart obedient to thy will, and ready for thy love, to perform all the works of mercy.

Grant me the gifts of the Holy Ghost, which through a virtuous life, and a devout frequenting of thy most holy sacraments, may at length bring me to thy heavenly kingdom.

Have mercy, &c. Our Father. Hail Mary.

Fourth Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } *Comfort me.*

JESUS, comfort me, and give me grace to place my chief, my only joy and felicity in thee.

Send me heavenly meditations, spiritual sweet-
nesses, and fervent desires of thy glory; ravish
my soul with the contemplation of heaven, where
I may everlastingly dwell with thee.

Bring often to my remembrance thy unspeak-
able goodness, thy gifts, and the great kindness
which thou hast shewn to me.

And when thou bringest to my mind the sad
remembrance of my sins, whereby I have so un-
kindly offended thee.

Comfort me with the assurance of obtaining
thy grace, by the spirit of perfect penance, which
may purge away my guilt, and prepare me for
thy kingdom.

Have mercy, &c. Our Father. Hail Mary.

Fifth Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,

Make me constant.

JESUS, make me constant in faith, hope, and
charity; giving me a perseverance in all virtue,
and a resolution never to offend thee.

Let the memory of thy passion, and of those
bitter pains thou sufferedst for me, strengthen
my patience, and recreate me in all tribulation
and adversity.

Let me always hold fast the doctrines of thy
catholic church, and render me a diligent fre-
quenter of all holy duties.

Let no false delight of this deceitful world blind me, no fleshly temptation or fraud of the devil shake my heart.

My heart, which has for ever set up its rest in thee, and resolved to undervalue all for thy eternal reward.

Have mercy on all sinners, Jesus, I beseech thee; turn their vices into virtues, and making them true observers of thy law, and sincere lovers of thee, bring them to bliss in everlasting glory.

Have mercy also on the souls in purgatory, for thy bitter passion, I beseech thee, and for thy glorious name, Jesus.

O blessed Trinity, one eternal God, have mercy on me.

Our Lord Jesus Christ humbled himself, being made obedient unto death, even the death of the cross. Phil. ii. 8.

Hear these my petitions, O my most merciful Saviour, and grant me thy grace so frequently to repeat and consider them, that they may prove easy steps, whereby my soul may climb up to the knowledge, love, and performance of my duty to thee and my neighbours, through the whole course of my life. *Amen.*

Our Father. Hail Mary. I believe in God;

PART II. *Begin as before, saying,*

In the name of Jesus let every knee, &c.

Sixth Petition.

Jesus, Jesus, Jesus. } *Enlighten me with
Jesus, Jesus, Jesus,* } spiritual wisdom.
Jesus, Jesus, Jesus,

JESUS, enlighten me with spiritual wisdom
to know thy goodness, and all those things which
are most acceptable to thee.

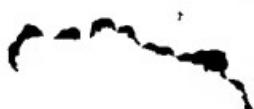
Grant me a clear apprehension of my only good, and a discretion to order my life according to it.

Grant that I may wisely proceed from virtue to virtue, till at length I arrive unto the clear vision of thy glorious majesty.

Permit me not, dear Lord, to return to those sins for which I have sorrowed, and of which I have purged myself by confession.

Grant me grace to benefit the souls of others by my good example, and to reduce those by good counsel, who misbehave themselves towards me.

Have mercy, &c. Our Father. Hail Mary.



Seventh Petition.

Jesus, Jesus, Jesus, } *Grant me grace to*
Jesus, Jesus, Jesus, } *fear thee.*
Jesus, Jesus, Jesus,

JESUS; grant me grace inwardly to fear thee,
and to avoid all occasions of offending thee.

Let thy threats of the torments which are to
fall on sinners, the fear of losing thy love and
thy heavenly inheritance, always keep me in awe.

Let me not dare to remain in sin, but return
soon to repentance, lest through thy anger the
dreadful sentence of endless death and damnation
fall upon me.

Let the powerful intercession of thy blessed
Mother, and all thy Saints; but above all, thy
own merits and mercy, O my Saviour, ever be
between thy revenging justice, and my poor soul.

Enable me, O my God, to work out my sal-
vation with fear and trembling: and let the ap-
prehension of thy secret judgments render me a
more humble and diligent suitor at the throne of
thy grace.

Have mercy, &c. Our Father. Hail Mary.

Eighth Petition.

Jesus, Jesus, Jesus, } *Grant me grace to*
Jesus, Jesus, Jesus, } *love thee.*
Jesus, Jesus, Jesus,

JESUS, grant me grace truly to love thee, for thy infinite goodness and those excessive bounties I have, and hope for ever to receive from thee.

Let the remembrance of thy kindness and patience conquer the malice and wretched inclinations of my perverse nature.

Let the consideration of my many deliverances, thy frequent calls, and continual assistances in the ways of my life, make me ashamed of my ingratitude.

And what dost thou require of me for all thy mercies, or by them, but to love thee? And why dost thou require it, but because thou art my only good!

O my dear Lord! my whole life shall be nothing but a desire of thee; and because I indeed love thee, I will most diligently keep thy commandments.

Have mercy, &c. Our Father. Hail Mary.

Ninth Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,

Grant me grace to remember my death.

JESUS, grant me grace always to remember my death, and the great account I am then to give, that so my soul being always well disposed, it may depart out of this world in thy grace.

Then, by the holy intercession of thy blessed

Mother, and the assistance of the glorious St Michael, deliver me from the enemy of my soul; and thou, my good angel, I beseech thee to help me at that most important hour.

Then, dear Jesus, remember thy mercy, and turn not thy most amiable face away from me, because of my offences.

Secure me against the terrors of that day, by causing me now to die daily to all earthly things, and to have my continual conversation in heaven.

Let the remembrance of thy death teach me how to esteem my life; and the memory of thy resurrection encourage me to descend cheerfully into the grave.

Have mercy, &c. Our Father. Hail Mary.

Tenth Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,

Send me here my purgatory.

JESUS, send me here my purgatory, and so prevent the torments of that cleansing fire, which attend those souls in the next world, that have not been sufficiently purged in this.

Vouchsafe to grant me those merciful crosses and afflictions, which thou seest necessary for the taking off my affections from all things here below.

Since none can see thee that loves any thing which is not for thy sake; suffer not my heart to have any rest here, but in sighing after thee.

Too bitter, alas! will be the anguish of a soul which is separated from thee, which desires but cannot come to thee, being clogged with the heavy chains of sin.

Hear then, O my Saviour, keep me continually mortified to this world; that being purged thoroughly with the fire of thy love, I may immediately pass from hence into thy everlasting possessions.

Have mercy, &c. *as at the end of the fifth petition.* Our Father. Hail Mary. I believe in God.

PART III. *Begin as before saying,*

In the name of Jesus let every knee, &c.

Eleventh Petition.

Jesus, Jesus, Jesus, }
Jesus, Jesus, Jesus, }
Jesus, Jesus, Jesus, }

*Grant me grace to
avoid ill company.*

JESUS, grant me grace to avoid ill company; or, if I chance to come among such, I beseech thee, by the merits of thy uncorrupt conversation among sinners, preserve me from being overcome by any temptations to mortal sin.

Cause me, O blessed Lord, to remember always with dread, that thou art present and hearest, who wilt take an account of all our words and actions, and wilt judge us according to them.

How dare I then converse with slanderers, liars, drunkards, or swearers, or with such whose discourse is either quarrelsome, dissolute, or vain?

Repress in me, dear Jesus, all inordinate affections to carnal pleasure, and to the delight of taste, granting me the grace to avoid such company as would blow the fire of those unruly appetites.

'Thy power defend, thy wisdom direct, thy fatherly pity chastise me, and make me live so here among men, that I may be fit for the conversation of angels hereafter.

Have mercy, &c. Our Father. Hail Mary.

Twelfth Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,

*Grant me grace to call
on thee for help.*

JESUS, grant me grace in all my necessities to call on thee for help, faithfully remembering thy death and resurrection for me.

Wilt thou be deaf to my cries, that wouldst lay down thy life for my ransom? Or canst thou

not save me, that couldst take it up again for my crown?

Whom have I in heaven but thee, O my Jesus, whose blessed mouth has pronounced: Call on me in the day of trouble, and I will deliver thee?

Thou art my sure rock of defence against all sorts of enemies; thou art my ready grace, able to strengthen me to every good work.

Therefore in all my sufferings, in all my weaknesses and temptations, I will confidently call on thee: hear me, O my Jesus, and when thou bearest, have mercy.

Have mercy, &c. Our Father. Hail Mary.

Thirteenth Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,

*Make me persevere
in virtue.*

JESUS, make me persevere in virtue and a good life, and never give over thy service, till thou bringest me to my reward in thy kingdom.

In all pious customs and holy duties, in my honest and necessary employments, confirm and strengthen, O Lord, both my soul and body.

Is my life any thing but a pilgrimage on earth towards the New Jerusalem, to which he that sits down, or turns out of the way, can never arrive.

O Jesus, make me always consider thy blessed example; through how much pain, and how little pleasure, thou pressedst on to a bitter death; that being the way to a glorious resurrection.

Make me, O my Redeemer, seriously weigh those severe words of thine, That he only that perseveres to the end shall be saved.

Have mercy, &c. Our Father. Hail Mary.

Fourteenth Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,

*Grant me grace to fix
my mind on thee.*

JESUS, grant me grace to fix my mind on thee, especially in time of prayer, when I directly converse with thee.

Stop the motions of my wandering head, the desires of my unstable heart; and suppress the power of my spiritual enemies, who endeavour at that time to draw my mind from heavenly thoughts to many vain imaginations.

So shall I with joy and gratitude look on thee as my deliverer from all the evils I have escaped; and as my benefactor, for all the good I have ever received, or can hope for.

I shall see, that thou thyself art my only good, and that all other things are but means ordained by thee, to make me fix my mind on thee, to

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make me love thee more and more, and by loving thee, to be eternally happy.

O beloved of my soul, take up all my thoughts here; that my eyes, abstaining from all vain and hurtful sights, may become worthy to behold thee face to face in thy glory for ever.

Have mercy, &c. Our Father, Hail Mary.

Fifteenth Petition.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,

*Grant me grace to order
my life with reference
to my eternal welfare.*

JESUS, give me grace to order my life with reference to my eternal welfare, heartily intending and wisely designing all the operations of my body and soul, for the obtaining the reward of thy infinite bliss, and eternal felicity.

For what else is this world but a school to breed up souls, and fit them for the other? And how art they fitted, but by an eager desire of God, their only end?

Break my forward spirit, O Jesus, make it humble and obedient. Grant me grace to depart hence with a contempt of this world, and a heart filled with joy at my going to thee.

Let the memory of thy passion make me cheerfully undergo all temptations or sufferings here, for thy love: whilst my soul breathes after

that blissful life and immortal glory which thou hast prepared in heaven for thy servants.

O Jesus, let me frequently and attentively consider, that whatsoever I gain, if I lose thee, all is lost; and whatsoever I lose, if I gain thee, all is gained.

Have mercy on all sinners, Jesus, I beseech thee; turn their vices into virtues, and making them true observers of thy law, and sincere lovers of thee, bring them to bliss in everlasting glory.

Have mercy also on the souls in purgatory, for thy bitter passion, I beseech thee, and for thy glorious name, Jesus.

O blessed Trinity, one eternal God, have mercy on me.

Our Lord Jesus Christ humbled himself, being made obedient unto death, even the death of the cross. Phil. ii. 8.

Hear these my petitions, O my most merciful Saviour, and grant me thy grace so frequently to repeat and consider them, that they may prove easy steps, whereby my soul may climb up to the knowledge, love and performance of my duty to thee and my neighbours, through the whole course of my life. *Amen.*

Our Father. Hail Mary. I believe in God.

